



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

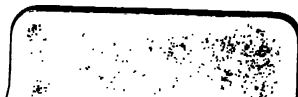
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





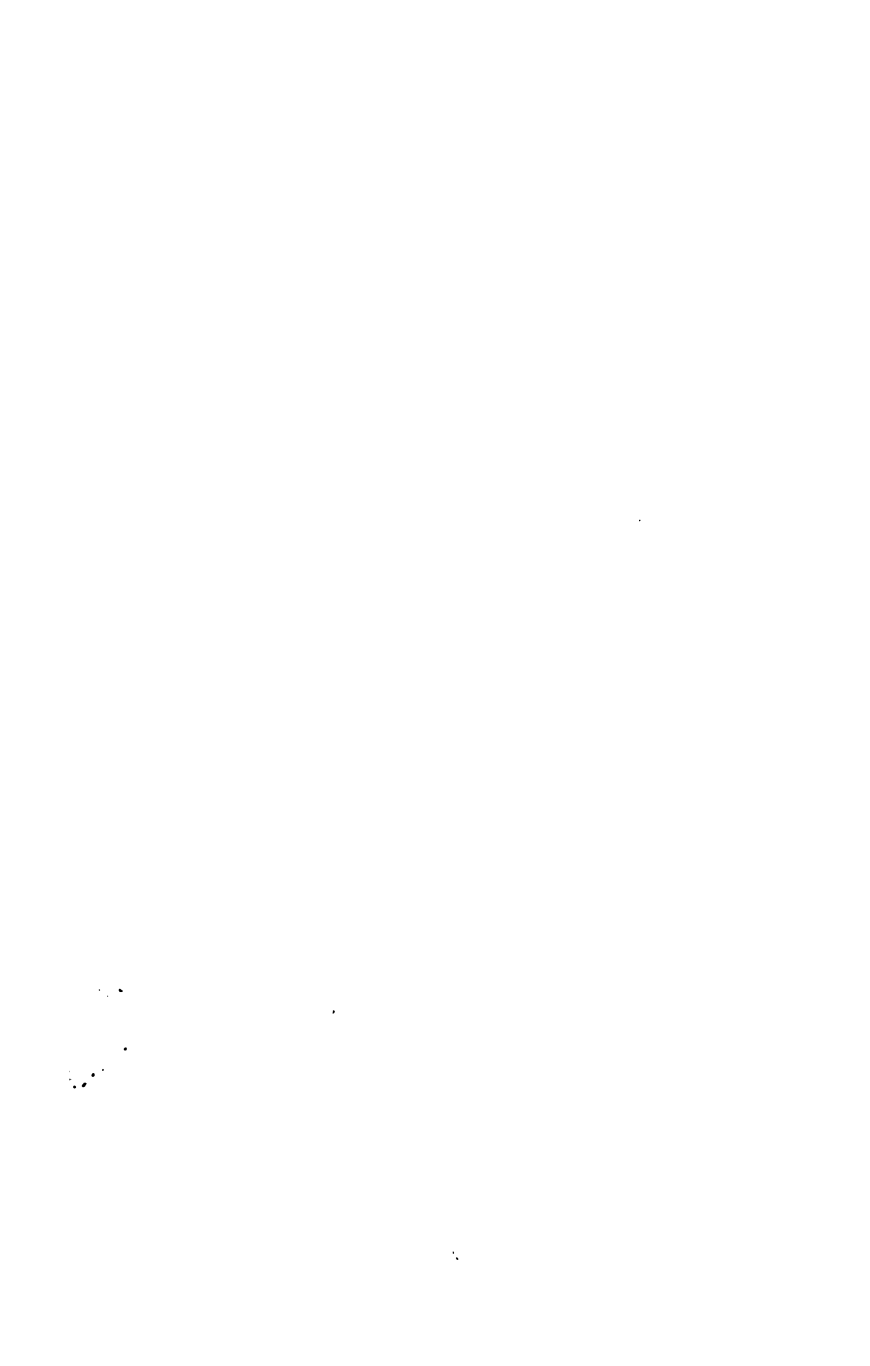
600107868-







**THE
SACRAMENT OF RESPONSIBILITY.**



THE
SACRAMENT OF RESPONSIBILITY;

OR,

TESTIMONY OF SCRIPTURE TO
THE TEACHING OF THE CHURCH

On Holy Baptism,

WITH SPECIAL REFERENCE TO THE CASE OF INFANTS,

AND ANSWERS TO OBJECTIONS.

BY THE REV. M. F. SADLER, M.A.

NEW EDITION.



LONDON :
BELL & DALDY, YORK STREET, COVENT GARDEN.

1870.

110. k 386

LONDON:
R CLAY, SONS, AND TAYLOR, PRINTERS,
BREAD STREET HILL.

NOTICE.

THIS edition of the SACRAMENT OF RESPONSIBILITY is enlarged by an Introduction, in which the religious speculations of the last twenty years are considered in their bearings on the Church Doctrine of Holy Baptism. The Scripture theory of the whole subject is ascertained and stated with especial reference to such matters as the "supernatural" in Christianity and the Darwinian theory of the origin of the race.

An Appendix has also been added, giving the testimony of writers of all ages and schools of thought in the Church from the times of the Apostles to the present time.



CONTENTS OF THE INTRODUCTION.

CHAP.	PAGE
I. EFFECTS OF THE GORHAM CONTROVERSY	ix
II. REVIEW OF SCRIPTURE ARGUMENT	xvii
III. THE BAPTISMAL DOCTRINE OF THE SCRIPTURES MORE UNQUALIFIED THAN THAT OF THE PRAYER-BOOK	xxvii
IV. THE SCRIPTURE THEORY, OR ROOT IDEA OF BAPTISM	xxxi
V. SCRIPTURE WARRANT FOR INFANT BAPTISM . . .	xl
VI. BEARING OF SCRIPTURE CRITICISM ON THE CHURCH DOCTRINE OF BAPTISM	1
VII. THE SUPERNATURAL	liv
VIII. NATURAL SELECTION	lxxii

INTRODUCTION

TO

SACRAMENT OF RESPONSIBILITY.

CHAPTER I,

EFFECTS OF THE GORHAM CONTROVERSY.

AT the time when this tract was first published, the Church was shaken to its foundation by the Gorham controversy. It is with no intention whatsoever of raking up the embers of this almost forgotten dispute that I refer to it, and indicate what I believe to have been its effects at that time.

The Bishop of Exeter had refused to institute Mr. Gorham to a living because, on examination, he seemed not to hold absolutely the Regeneration of all Infants in Holy Baptism. The Bishop took his stand upon the plain words of the Baptismal Service. If Mr. Gorham administered Baptism to Infants in the words of that Service, he must assert, in the face of God and of the congregation, respecting each particular infant, that as soon as ever he had baptized it, it was regenerate.

Setting aside other considerations, it seemed reasonable that the congregation should be protected from the scandal of hearing their minister formally deny in the pulpit what

he had asserted at the font, or, if he did not formally deny it, clog it with so many limitations as to render the assertion at the font practically nugatory.

To this it was rejoined by the friends of Mr. Gorham—*i.e.* by the whole Evangelical party—that there were other doctrines held by the Church besides the doctrine of Regeneration in Baptism; that one of these was the doctrine of God's Eternal Election, as stated in the former part of the 17th Article; that the natural inference from that Article is, that those whom God has once regenerated will always continue in a state of regeneration, or, if they fall away from it for a time, be certainly restored to it. Now, it cannot be denied that the vast majority of those for whose Regeneration in Baptism thanks have been given to God do not continue in that state of salvation; how, then, is their defection to be accounted for?—for accounted for it must be.

It may be accounted for in one of two ways, either that those who fell away were not really Regenerated in Baptism, or that they were there and then Regenerated, but have fallen away from the grace of Regeneration then conferred.

In the former of these cases, the doctrine that Regeneration is conferred in Baptism must be modified by that of Eternal Election: in the latter, the doctrine of Eternal Election, if held at all, is assumed to be compatible with falling away from some degree of grace.* In the former case, the statements of the Liturgy are assumed to be modified by the more dogmatic statements of the Articles:

* It was assumed to be so compatible by St. Augustine himself, the first doctor of the Church who put the doctrine of election into a systematic form: I have shown this fully in Appendix C, in the end of my Treatise, "The Second Adam and the New Birth," pp. 324, 325, fourth edition.

in the latter, the Liturgy (including the Catechism) is supposed to express fully the true Church doctrine ; a doctrine which must not be qualified by any such a doctrine as that of Eternal personal Election, which the Church is supposed to have merely tolerated within her borders.

The controversy, then, so far as the Church of England was concerned, was supposed to be narrowed to this question : Which is the ultimate document of appeal, the Liturgy or the Articles ?

Those outside the Church, or those who assumed to be so, treated the whole matter as an attempt on the part of one section in the Church to expel the other, and resented it accordingly, under the assumption that the Church of England is a compromise between a Catholic or Popish element, which is supposed to be prominent in her Liturgy, and an ultra-Protestant or Calvinistic, which is supposed to have its *nidus* in her Articles.

Such, divested of technicalities, was the aspect of the controversy as it appeared to the nation at large. I am well aware that the Bishop of Exeter asserted strongly that Mr. Gorham's views went much beyond those of the Evangelical party, and were such as left no room for holding the Baptismal Regeneration of Infants under any form ; but, notwithstanding this, the Evangelical party unquestionably looked upon the issue as involving their own standing in the Church.

What I desire the reader to remember is this, that the whole controversy turned upon the interpretation of the formularies of the Church. Of course it may be asked, How could it do otherwise ? It would have been the same if any question involving the doctrines of any Protestant sect had come before the Courts. Any such question, if it involved the civil rights or tenure of property under agreement of any member of any sect,

must be decided, not according to the Scriptures, but according to the doctrinal statements which the standards of the particular sect in question assume to deduce from Scripture. The Courts of Law which had to decide the matter refused to enter into the Scripture question, and, in fact, could not, for obvious reasons, have done so.

It was a necessity, then, that the matter should be argued and decided with reference to Church formularies alone; but it was not the less dangerous, and for this reason, that a large portion of the religious life of the English people is outside of the Church which appeals to these formularies: and there was (and is to this day) a very wide-spread, though most erroneous, impression abroad that the whole matter is a Prayer-book matter, and has no foundation in the word of God.

The trial which took place in the Law Courts was, in effect, through the public press, debated before the whole nation. Almost every man that could read a newspaper sat in judgment upon one of the most difficult points of theology, as it was presented to him in the reports of the trial. Scripture being ignored, or its verdict tacitly claimed by the Evangelical party (a party which, be it remembered, had, and perhaps has, far more the ear of the public than the Church party), the impression was that the High party were taking their stand on expressions in the formularies which had no real root in the word of God, but which had been retained in the Prayer-book because the Reformation was a compromise between two parties, one of which appealed to Scripture, which did not teach Baptismal Regeneration, whilst the other appealed to the Church, which did. So that, so far as regards the greater part of the nation which took any interest in religion, the issue was, that what they conceived to be a blot

on the theology of the National Church was brought into greater prominence. They never for a moment accepted (even if they understood them) the explanations put forth by the Evangelical party, such as those of "charitable assumption," or the hypothetical view, but took the simple view that the one party (the High) were contending for an unscriptural view which was undoubtedly in the Prayer-book, and that the other party were contending for explanations which, after all, were worth nothing.

But the evil did not stop here. The Church party, relying on the manifest accordance of the Baptismal Offices (taken by themselves) with their views, took no pains to show their accordance with Scripture. They contented themselves with merely appealing to the Prayer-book. "See," said they, "how your own Prayer-book upholds the doctrine!" altogether forgetting that a very large proportion of the religious mind of the country was exterior to the Church, and a very large proportion of the religious laity of the Church looked with unconcealed dislike on these very passages of the Prayer-book as remnants of Popish error.

And even this was not the extent of the evil. Each one of those who thus appealed to the Prayer-book had, if he were an accredited teacher in the Church, not only professed his belief in the doctrine of the Articles by reading them publicly in the Church, but had, at his ordination, solemnly declared his persuasion "that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Christ Jesus"; and that he is determined "out of the said Scriptures to instruct the people committed to his charge, and to teach nothing as required of necessity to eternal salvation but that which he shall be persuaded may be concluded and proved by the Scripture."

With such a vow upon us, it seemed to me a manifest dereliction of duty to content ourselves—as almost all those of the High party with whom I came in contact appeared to me to be doing—with merely appealing to the Baptismal formularies. It seemed to suggest, to say the least, a consciousness of weakness in the all-important matter of the agreement of our formularies with Scripture on a matter closely connected with the acceptance of the sinner by God on the one hand, and his responsibilities on the other.

Feeling this deeply, I was anxious to find some short treatise which, on Scripture grounds, fully and fairly met the difficulties of the subject and the objections which were suggested by the popular Evangelical literature of the day. I could find none, and the result was that I wrote the accompanying treatise as my humble contribution to meet what I felt (and which, from its success, it appears that many others felt) to be a crying want of the day.

In writing it, I had principally to address myself to the subject of the grace conferred in the Baptism of Infants; for, singularly enough, that seemed to present most difficulties—I say, singularly enough; for it has always appeared to me that, on the principles, and adopting the definitions, of the Evangelical party, the difficulty of connecting Regeneration with Baptism was much less in the case of infants than of even duly-qualified adults.

Since this treatise was written, two other controversies have disturbed, and threaten still to disturb, the peace of the Church. The first of these is the controversy respecting the extent of the Inspiration of Holy Scripture; the second is the controversy respecting the Supernatural—as to how far Christianity is a supernatural system, if, indeed, it have any such element in it.

It will be needful for me in this Preface to touch upon both these points : but before doing so I shall review at some length the proof from Scripture ; for I believe, and I shall give my reasons for so believing, that the teaching of Scripture is far more explicit than that of the formularies of the Church of England, though it may not be so much on the surface, as it were, but may require somewhat more labour bestowed on it to bring it out. I believe that all the difficulties inherent in this subject are difficulties inherent in the language of Scripture.

Two facts, to which I shall draw attention, make this very probable. The first of these is, that from one end of our Baptismal service to the other there is not the smallest reference to any Father, or council, or any tradition of the Church, no matter how ancient ; but throughout these services we have the embodiment and the application of whatsoever is written in Scripture upon Holy Baptism ; and, of course, in connexion with this, an embodiment and application of what Scripture would lead us to infer respecting the mind of the great Institutor of Baptism towards infants.

The second fact to which I would draw attention is this, that the Reformers of the Church of England, who undoubtedly had it in their minds to purge her from certain supposed errors, by bringing her back to a state of scriptural simplicity, furnished her, in the matter of Holy Baptism, with wholly new services : for, of the numerous prayers of which the service for the Baptism of Infants is composed, only one is to be found in the unreformed service which it superseded. Here, then, they had every opportunity, if they believed Baptismal Regeneration to be unscriptural, of eliminating it altogether from the service-book ; but so far from doing so, these restorers of Scripture truth insert into their new service a categorical

assertion of the Regeneration of the Infant, which had no place in the ancient service-book. There is no assertion in the old service at all like—"Seeing now, dearly beloved, that this child is regenerate." The nearest approach to it is a blessing pronounced on the child in this form:—"Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee of water and the Holy Ghost, and hath given unto thee remission of all thy sins, vouchsafe to anoint thee with the unction of the Holy Spirit, and bring thee to the inheritance of everlasting life."

The reader will see at a glance that the assertion in our Reformed Service is incomparably stronger than this. Does not this show the absurdity of seeking for some hypothesis of a compromise between Popery and Protestantism, in order to account for the fact that Baptismal Regeneration is to be found in our present service?

CHAPTER II.

REVIEW OF SCRIPTURE ARGUMENT.

I SHALL now review somewhat in full the Scripture testimony to the doctrine of the Church.

In doing this, I shall put aside every consideration which does not arise out of the canonical books of Scripture, and deal with the matter, as far as possible, as if it were one on which the Church had decided nothing; and that, having nothing in the history of the Church to guide us, we were now called upon, for the first time, to ascertain what the word of God teaches us.

At the very outset of our inquiry, the first thing which strikes us is this, that the Scriptures are not written in the form of a doctrinal treatise on Theology. The form under which God has given to us the New Testament is this. First, we have four parallel biographical notices of the Life, Teaching, Miracles, Death, and Resurrection of the Second Adam, the New Man, the One Mediator, the Supreme Head of the Church. In these books we constantly read of His intention, after His Ascension, to set up a kingdom which, though in this world, was not to be "of it." After this comes a book which describes the first planting of this Kingdom or Church, and its earliest struggles with the powers of this world. Then we have a number of letters, addressed to the members of this Church, living in different parts of the world. It is to be noticed, that not one of these letters is addressed to the heathen,

in order to instruct them *ab initio* in the doctrine of Christ. They are all addressed to Christians, and assume that they have already been grounded in the first principles of the truth, and have been initiated into the privileges and responsibilities of the kingdom. They are all written to baptized communities.

But another point, of the greatest importance, requires notice. Both the Founder of the Religion in His discourses and the writers of these letters to the members of His Church take it for granted that the various members of the Church had already in their hands an inspired volume, viz. the Old Testament. The way in which the Old Testament is treated is very remarkable, and at first sight somewhat perplexing. It is recognised as the word of God ; indeed, before the first books of the New Testament were written, it was the only written word of God to the Christians. All of it is supposed to be given by inspiration of God. It is referred to continually as declaring the will of God ; it is assumed to be full of principles which are eternal in their application ; and yet certain parts of it are supposed to be abrogated.

This, then, is the form which the Christian Scriptures take—not the form of a methodical treatise, in which we can find all that pertains to any particular doctrine, digested into certain chapters or sections, but such a form that, if we wish to ascertain the mind of God on any particular subject, we must gather together scattered statements, intimations, hints, illustrations, as they present themselves in the New Testament Scriptures ; not for a moment forgetting that these New Testament Scriptures, at every turn, witness to the abiding authority of certain older Scriptures, equally given by inspiration of God.

Let us look more closely at the New Testament. What is its speciality as compared with all other books profess-

ing to be revelations? Evidently, the extraordinary position assigned in it to the Person of its Divine Founder—His Person, not of course as excluding His work, His teaching, His example, but His Person, as giving an infinite value to all that He does and says. This is especially to be noticed. The speciality of the New Testament is not that it inculcates a higher spirituality as compared with the Old Testament, or a purer morality as compared with heathen religious systems. Its great distinguishing feature is the position which it assigns to Christ Himself. It commences with His Genealogy; then it proceeds to reveal His miraculous Conception and Birth; and then, omitting all account of His early Life, it leaps forward to the commencement of His Ministry. And how did His public Life or Ministry commence? By a Baptism, to which He submitted.* The first matter recorded of Him in each one of the Gospels, after His coming of age, is His reception of Baptism. Now, considering that He Who thus submitted to a ceremonial washing was the only

* "Baptism, if you mark it, stands at the beginning of the Gospel. The first thing related in the history of the New Testament is the promise given to Zacharias that St. John the Baptist should be born. St. Mark's Gospel opens thus: 'The beginning of the Gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee; The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the Baptism of Repentance for the remission of sins.' St. John, as soon as ever he has declared the Godhead of Jesus Christ and His wonderful Incarnation, goes on to tell us of John the Baptist, how he came to bear witness of that light, baptizing with water. St. Matthew relates at large how our Lord, when He would begin His ministry, came to be baptized by St. John in Jordan. Thus, in every one of the Gospels, you see that Baptism was the beginning." —KEBLE, "Village Sermons on the Baptismal Offices," p. 10.

man ever born who needed it not ; seeing that he who administered this Baptism to Him was His own messenger and creature, sent to prepare His way ; if this His Baptism had been followed by nothing else, it would have been worthy of our deepest consideration : but it becomes doubly significant when we remember that, at the moment of His Baptism, the Great God of All acknowledged Him as His own Son, and sent down upon Him the Holy Ghost in a bodily form, to sanctify Him for the work He had undertaken.

Still more significant does this become, when we remember that He Himself, in His very last words on earth, instituted a Baptism in water in the name of the Trinity.

These considerations can hardly fail to impress upon us the importance of the whole matter. The very spirituality of the dispensation, the pre-eminence, acknowledged by all, with which it invests what is inward and spiritual above what is outward and formal, might (and in fact does) tempt many to push aside the whole matter as of secondary importance ; but the fact that the Eternal Son of God, at the beginning of His Ministry, submitted to receive a Baptism in water, and at the end of it instituted another Baptism of His own, should arrest our attention, and compel us to see if there may not be a reason for it : and I hesitate not to say, that if we can induce men, in a reverent and believing spirit, to search and see whether there be not some intelligible reason for the position of Baptism in such a spiritual system as the Christian, we have won the battle. A reason, be it remembered, must be found consonant with the special character of the Dispensation itself—that is, consonant with the prominence assigned in it to the Person of the God-Man, and His relations to His Church, which so intimately depend upon the truths relating to His Person.

If men will but humbly and reverently follow up this inquiry, they will never be able to rest in what is called the low view of Baptism, for the low view amounts to this, that Baptism is but a substitute for circumcision, a mere significant typical instructive rite ; and so, utterly out of place in a dispensation of spiritual realities ; whereas the high view at once connects it with the adorable Person and twofold Nature of the God-Man, in that in it we are united to Him for purposes of salvation and life, as by nature we are united to the first Adam for death.

Realizing, then, that the Son of God first submitted to John's Baptism, and, on leaving this world, ordained His own, we are prepared to believe that He may have connected some great grace with such an ordinance.

We carefully examine the Christian Scriptures and find the following :—

I. In a considerable number of places of Scripture, salvation, or things pertaining to it, are directly connected with Baptism.

II. The Christians of the Apostolic Churches are assumed to have formally entered into a state of grace at the time of their Baptism.

III. This state of grace is not supposed to insure the final salvation of those once brought into it. On the contrary, the members of the Apostolic Churches are always supposed to be in danger of falling into sin, and of being at last cast away.

IV. The Christians of the Apostolic Churches who thus fall are always assumed to fall from grace. They are never for a moment supposed to fall into sin, or be cast away at last, because God may have withheld His grace.

V. In no one case are baptized Christians called upon by any Apostolic writer to become children, or to be born

again. They are called upon to repent, to turn to God, to cleanse their hands and purify their hearts, but it is always assumed that they have been born again or made children of God.

I. The reader will find the passages of Holy Scripture in which things pertaining to salvation are connected with Baptism in pages 9—12 of the accompanying tract. He will find an examination and discussion of the meaning and application of these Scripture statements in pages 12—25. He will find the bearing of the greater number of these places stated and practically applied to stir up faith and promote holiness in individual Christians if he turns to the extracts from Christian Fathers and great writers which are collected in Appendix C (page 99, &c.).

For instance, the application of John iii. 5, and its bearing on Baptism, and its inward and spiritual grace, are set forth by Chrysostom on page 103, Augustine on page 106, Melancthon on page 110, Jewell on 118, Hooker on 119, Bishop Hall on 123, Wesley on 129.

The teaching of Romans vi. 1—4, respecting the burial of the baptized with Christ in Baptism, is commented upon and applied by Tertullian, page 102; Chrysostom, p. 104; Augustine, p. 105; Calvin, p. 111.

The true meaning of Titus iii. 5 ("He saved us . . . by the bath of New Birth") is well discussed by Mede, p. 122.

II. With respect to the second head (that the Christians of the Apostolic Church are always assumed to have entered into a state of grace in Baptism), the reader will find abundant proof in pages 19—25, 43—46, 61. In Appendix B, page 96, I have carefully examined the First Epistle to the Corinthians, and have shown how the Apostle throughout this letter assumes that his Corin-

thian converts had been brought into a state of grace at Baptism. If the reader wishes to pursue this investigation further, he will find in another book I have published, entitled "The Second Adam and the New Birth," the whole of the Apostolical Epistles examined with reference to this point.

The following instances, which I have copied out of another of my works, may give some idea of the frequency with which this assumption is made.

"All the members of these Churches are assumed to be in a state of grace, and that grace one and the same in all cases, though it is described sometimes in one way, sometimes in another.

"The members of these Churches are all assumed to be ἅγιοι, or saints, *i.e.* holy; but saints, or holy, not by any means in the sense of being all spiritual or good or pure, which they are never all assumed to be, but in the sense of 'dedicated to God' and 'set apart' or consecrated to His service." (Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Ephes. i. 1, &c.)

They are all addressed as "in Christ." (Gal. iii. 27, 28; Ephes. i. 1, ii. 21, 22; Phil. i. 1; Col. i. 2.) They had all been "clothed with Christ." (Gal. iii. 27.) They had all been "buried with Christ in Baptism." (Rom. vi. 1, 4; Col. ii. 12.) As having been all thus buried, they were all to reckon themselves "dead to sin." (Rom. vi. 11; Col. iii. 3.) They had "all by one Spirit been baptized into one body." (1 Cor. xii. 13.) They are all the body of Christ, and members in particular. (Rom. xii. 4, 5; 1 Cor. xii. 12, 13, 27; Ephes. v. 30.) The bodies of all of them are the "members of Christ" (1 Cor. vi. 15), the "temples of the Spirit." (1 Cor. vi. 19.) Collectively, also, they are "the temple of God." (1 Cor. iii. 16.) They are espoused to one husband. (2 Cor. xi. 2.) They

partake in common of one holy and heavenly calling. (Heb. iii. 1 ; 1 Pet. i. 15, ii. 21, iii. 9.) They have all a birthright, and so are all heirs. (1 Pet. iii. 7 ; Heb. xii. 16.) They have all come to the Mount Zion, the city of the living God, the heavenly Jerusalem. (Heb. xii. 22.) The heavenly Jerusalem is the mother of them all. (Gal. iv. 26.) They are of the household of God and are "builted together for an habitation of God." (Eph. ii. 19, 21, 22.) They are all in some sense the people of God. (1 Pet. ii. 10.) They are "within," whilst the Gentiles amongst whom they live are "without." (1 Cor. v. 11—13 ; 1 Thess. iv. 12.) They are the elect or chosen of God. (1 Pet. i. 2, ii. 9 ; 2 Pet. i. 10.) They are all sons of God by adoption. (Gal. iv. 5, 6.) They are all the flock of God. (Acts xx. 28 ; 1 Pet. v. 2.) They are all begotten by God's will. (Jas. i. 18 ; 1 Pet. i. 23.) Finally, they are all "brethren." "The brethren" is the common designation of Christians in the Acts and Epistles.

All these terms, each pre-supposing some grace received from God, are applied to all the members of the Apostolic Church indiscriminately, and without the slightest reservation expressed or understood.

There is not one word throughout the Epistles which would lead us to suppose that God recognises two Churches, a visible Church of mere professing Christians, and an invisible one of true believers ; there is not one word about two callings, an effectual calling and an ineffectual one ; there is not one word about two elections, an inner election to glory amidst an outer election to mere ecclesiastical privilege ; there is not one word respecting two brotherhoods, but all are brethren—all are assumed to be in one family, "one household." *

III. With respect to the third point, that this state of

* "Church Doctrine Bible Truth," 3d Edition, p. 64.

grace does not by any means insure the final perseverance and ultimate salvation of those once brought into it, the reader will find abundant evidence in pages 24 and 25, also in pages 74 and 75, and 96, 97, and 98.

IV. The same pages will give sufficient proof of the truth of the fourth point, viz. that those who commit sin are always assumed to fall from grace, and never supposed to fall away because God has withheld His grace. I cannot express this more forcibly than in the words of the late Archbishop Sumner, certainly an unprejudiced witness in this case, for he concurred in the sentence of the Judicial Committee in favour of Mr. Gorham. "It cannot be alleged that St. Paul had no opportunity of introducing the doctrine of partial grace or particular election to the Churches which he addressed. Many of them had admitted gross errors into their practice; others, as the Galatians, had swerved widely from sound doctrine; many individuals were 'unruly, and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake' (Titus i. 10, 11). These corruptions, however, are nowhere attributed to the denial of grace, but always to the abuse or neglect of it. The Corinthians had very imperfectly purged themselves from the immoralities of their heathen state: but how does he reprove them? 'Know ye not that your bodies are the members of Christ? . . . Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?' (1 Cor. vi. 16.) This is evidently saying that the wickedness of the Corinthians was not owing to the denial of grace on the part of God, but to the abuse of it on their own." (Archbishop Sumner on Apostolical Preaching, eighth edition, p. 152.)

V. The truth of the fifth point is, of course, undeniable. The place of Scripture is not to be found where those once

baptized are called upon to enter, as for the first time, into covenant relationship with God ; or to become His children, or to become regenerate. The professing Christian, no matter what his declension, is always assumed to have been once in his Father's house. The erring and straying sheep is always assumed to have strayed from a fold in which he was once included

CHAPTER III.

THE BAPTISMAL DOCTRINE OF THE SCRIPTURES MORE UNQUALIFIED THAN THAT OF THE PRAYER-BOOK.

SUCH is the Scripture teaching respecting Baptismal grace.

Now, before proceeding to consider what conclusions the study of the New Testament compels us to adopt respecting the Baptism of Infants and the grace they receive in it, let me dwell upon some considerations which the plan of the accompanying tract, and the limits to which I had restricted myself in writing it, obliged me to pass over without notice.

1. The doctrine of Baptism, as contained in Scripture, is, in some important respects, more unqualified and absolute than that deducible from the Prayer-book.

(a) Assuming that our Lord's words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," refer to Baptism, then the necessity of Baptism is declared absolutely, for the words of Christ contain no qualifying or limiting expression; whereas, in the Prayer-book, a very important qualification is suggested by the language of the Office for the Baptism of such as are of riper years, in the words "Ye see the necessity of Baptism *where it may be had.*" Of course the limitation or qualification is quite justifiable; but it is no less the fact that the limitation is expressed in the Prayer-book, not in the Bible.

(b) The worthy receiver of Baptism, *i.e.* the man who receives it in repentance and faith, is most distinctly said, in the New Testament, to be "saved" by it. "The like figure whereunto even Baptism doth also now save us" (1 Pet. iii. 21). Again, "By His mercy He saved us by the Bath of New Birth and renewing of the Holy Ghost" (Titus iii. 5). "He that believeth and is baptized shall be saved" (Mark xvi. 16). In the service of our Church for the Baptism of Adults, in which it is expressly assumed that the persons baptized receive it "truly repenting and coming unto Him by faith," this consequence is not expressed.

(c) Again, there is somewhat of indistinctness in the Prayer-book respecting the fact that the baptized *have been* buried with Christ in Baptism and have been raised again with Him in it. It is, I allow, assumed when we give thanks for the child that he is "buried with Christ in His death," still the minister is directed to say that "as He died and rose again for us, so *should* we who are baptized die from sin and rise again unto righteousness:" and notably in the collect for Easter Eve this burial is represented as in some sense future, for we ask that "by continual mortifying our corrupt affections we *may* be buried with Him." In the two places in Scripture where this burial and resurrection with Christ are mentioned (Rom. vi., Col. ii.) they are mentioned as having already taken place once for all in Baptism, and the moral teaching grounded upon it proceeds upon the assumption of a *past* burial and resurrection. I would not lay much stress upon this, further than saying that the Scripture teaching is somewhat more unqualified than that of the Prayer-book.

(d) But, lastly, the Scriptures are far more unqualified than the Prayer-book on a point which, after all, furnishes

us with the most unerring test as to whether a Church or an individual holds the true doctrine of Baptism ; and that is the line taken with those who, after Baptism, fall into sin. The strict Calvinist must on his principles attribute any such fall to the withholding of grace on God's part. But the Scriptures, as I have most abundantly shown, invariably attribute the sins of the baptized to falling from grace on the part of man, never to the withholding of grace on the part of God. So that the view of "charitable assumption," or the hypothetical view, is absolutely incompatible with the statements of Scripture. By the analogy of some places in the Prayer-book, especially in the Burial Service, it *may* be applied to explain away the language of the Baptismal offices, but it cannot possibly be applied to the expressions in the New Testament, because the Scripture writers invariably assume that those who have been made partakers of grace in Baptism may fall into gross sins, and finally fall away, and they assume that the sins of the baptized are the greater because they have been once made members of Christ.

There are three ways in which the Apostolic writers may meet the case of Christians falling into sin after Baptism. (1) They may ignore Baptism altogether, and treat Christians as if they fell away from some grace received only at conversion. This they do not do. St. Paul in the Epistle to the Romans (vi. 1—6), 1 Corinthians (x. 1—10), Galatians (iii. 26, 27), Colossians (ii. 12), makes specific mention of Baptism as the time from which the reception of grace, and responsibility consequent upon such reception, must be dated.

If they do not ignore Baptism, (2) they may assume that God, for some purpose, known or unknown, did not accompany the Sacrament with its particular inward grace ; or (3) they may assume that God gave the grace, and that

man has fallen from it. Now they invariably take the latter course, never the former. They always assume that the Sacrament has been accompanied with grace, and that the wilful sinner has fallen from it. Now this is, of course, perfectly irreconcilable with any charitable assumption which is not true in reality. The charitable assumption would be to suppose that the sinner has not received grace in Holy Baptism, for, if he has, it is the worse for him.

CHAPTER IV.

THE SCRIPTURE THEORY, OR ROOT IDEA OF BAPTISM.

WE have now to consider carefully another matter intimately connected with the right understanding of the whole subject.

The benefits with which, in the Apostolic writings, Baptism seems to be associated are very various; at least they are not expressed uniformly in the same terms. Our Lord undoubtedly connects Baptism with a new birth into His kingdom when He explains the term "born again" by the term "born of water and of the Spirit." In another place He associates salvation with Baptism when received in faith: "He that believeth and is baptized shall be saved." So also St. Paul, when he writes, "By His mercy He saved us by the Bath of New Birth and renewing of the Holy Ghost" (Titus iii. 5). So also St. Peter when he speaks of Baptism (when accompanied with the answer of a good conscience) saving us (1 Peter iii. 21). In three or four other cases Baptism is directly associated with remission of sins: "Be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). "Arise, and be baptized, and wash away thy sins" (Acts xxii. 16). "Christ gave Himself for the Church, that He might sanctify and cleanse it with the washing of water by the word" (Eph. v. 26). In another place it is rather associated with the "putting on," or "being clothed with," Christ (Gal. iii. 27), and in Rom. vi. and Coloss. iii. its efficacy or grace is described

in terms differing from all others, viz. as a burial and resurrection with Christ.

Can these statements respecting the grace of Baptism be included under one common formula, and expressed by one common term? And if we can find such a common term, does it correspond with the expressions in which the Apostles assume all the baptized to be included in a state of grace? Above all, does this term fall in readily with the leading characteristic of the whole dispensation, which (as we have seen) is, beyond all doubt, the overwhelming prominence assigned in it to the *Person* of the Divine Redeemer?

Now, we shall find that all these statements, apparently so diverse, can be all included under one expression or formula, which also is the one most frequently implied by the Apostles when they speak to their converts as in a state of grace, and which undoubtedly falls in perfectly with the leading characteristics of the dispensation itself. This term is "union with Christ." Union with Christ by grace as the Second Adam, in order to counteract and destroy the evil entailed upon us by our natural union with the first Adam.

In our endeavour to ascertain this, it is clear that we must bear in mind at every step the spiritual nature of the dispensation. The principal Apostolical writer contrasts the Christian dispensation very markedly with the dispensation which preceded it. The first is carnal, the second spiritual: consequently the grace of Baptism must be wrought by the Spirit of God for spiritual purposes, whilst its accompanying outward sign is the "washing of the body with pure water." Again, the former dispensation is legal, having no direct promises of forgiveness or sanctification annexed to its covenant signs; whereas the latter is evangelical, and so we should expect that any rites

ordained in it would be of an evangelical character, embodying, that is, in their outward signs assurances of forgiveness and sanctification.

Again (and this is most important), the former dispensation is typical. It shadows forth good things to come. Now surely the new dispensation must contain nothing merely typical. Any mere outward type would be utterly out of place in it. Such a thing would be a retrogression—a falling back on the elements of dead Judaism. The Gospel must be in all things an advance, even in any rites which it may retain; but what advance can there be, if rites are at all retained in it, unless these rites have spiritual powers and influences connected with their due reception—in fact, outward visible signs of inward spiritual graces, as means whereby we receive those graces, and pledges to assure us that they are ours? And, as I said, all must be intimately connected with the Person of Christ, if it is to be in accord with the leading idea of the dispensation. All else in the dispensation is directly connected with Christ, God and Man. Justification is through His Blood, sanctification is through His Indwelling. The power of prayer is by His Intercession. All the virtue of the second great characteristic rite of the Gospel is because it is the means by which we eat His Flesh and drink His Blood. The grace or virtue of Baptism, then, must be connected with His Person if it is to be in accordance with all else in the Divine economy of our Redemption.

Now let us take the Church view, that Baptism is the ordained outward formal means by which the Christian is brought into union with Christ the Second Adam, and we shall see that all these varied expressions arrange themselves, as it were, under their leading idea, and fall into their right place with respect to one another.

First of all Christ ordained a Kingdom, and many intimations in His parables and discourses show that this Kingdom was to have an outward, visible, objective existence amongst the things of time and sense.* If so, this Kingdom, being in some important sense outward and visible, would have an outward visible sign of admission into its privileges of citizenship: hence the outward visible sign of the bath in water, or the pouring on of water, accompanied with certain words spoken by the administrator. But the Kingdom was not to be merely outward; it was to be pervaded with some secret ineffable bond of union with the unseen Head and King, as is shown by the comparisons to the living vine (John xv.), and the living organization or body (1 Cor. xii.). To bring about this result there must be a secret operation of the Spirit simultaneously with the outward sign. We cannot profitably be grafted into Christ for any heavenly and spiritual purpose except by some operation of that Spirit Who is the one Worker of all in the New Dispensation. Hence the need of a new birth of water *and* of the Spirit.

Again, the initiation into a state of things which has the Second and Divine Adam for its Head in the place of the first merely human Adam, into whose family we are born by nature, may well be called a New Birth. A birth is an entrance into a family, or kingdom, or state of things, and the New Birth is consequently the entrance into the family of God, the kingdom of Christ. The idea of a birth is much more naturally associated with the entrance into a new state or family than with a change of heart and character; but this by the way.

If a man, then, is thus "born of water and of the Spirit" into the kingdom of God or Church of Christ, he

* For instance, the parable of the tree growing up from the grain of mustard seed.

naturally receives or has assured to him the benefits corresponding to such a state of things, and all of course flowing from union with Christ, the King and Head. He consequently receives remission and forgiveness. How can he be brought into union with Him who is in Himself the reconciliation between God and man without partaking of the reconciliation? and this reconciliation must include the blotting out of sin. Consequently, when he is born of water and the Spirit, he is "baptized for the remission of sins," and "is baptized, and washes away his sins" (Acts ii. 38 ; xxii. 16). He partakes of that sanctifying and cleansing of the whole Church which is "with the washing of water by the word" (Eph. v. 26). He is saved by the Washing or Bath of Regeneration (Titus iii. 5). Here I may remark that the idea of Baptism, as inaugurating union with Christ the Second Adam, is the only thing which can explain such an expression as the "Bath," or "Font," or "Washing" of Regeneration. If the root idea of regeneration be a change of views or of disposition, how can be associated with a bath or font? The Baptismal font can only be to us the Bath or Font of Regeneration, because we are then "born of water and of the Spirit," the water from which we are supposed to emerge being, as it were, the womb from which the new creature is born.

If we are thus united to Him in Baptism, we may be said to "put on Christ" (Gal. iii. 27). There yet remains another figure betokening the benefits of Holy Baptism. This figure is the very remarkable one of a co-burial and co-resurrection with Christ in the rite. How is such a figure to be included under the common idea? Evidently thus : Christ brought about Redemption, including forgiveness and victory over sin, by His Death, and this forgiveness and victory are assured by His Resurrection ; and so,

strictly adhering to and following up the same figure of union with Christ, the believer is assumed to be mystically buried with Christ when he descends under the water, and in a figure raised up with Christ when he rises out of the font ; and this because Baptism is the appointed means of mystical union with a Saviour Who went down into the grave and rose up again to procure for us remission of sins, and to assure us of victory over sin.

So that the order of sequence of grace in Baptism is not cleansing first and incorporation afterwards, but rather the reverse. It is incorporation into One in Whom is all cleansing ; and so we are cleansed. It is incorporation into One Who died, and was buried, and rose again to do away with sin ; and so we are supposed to die, to be buried, and to rise again by imputation to us of our Lord's Death, Burial, and Resurrection.

Lastly, being thus federally or mystically incorporated into Him Who is our salvation, we are brought into a state of salvation ; and so it is said, Baptism doth now save. "He that believeth and is baptized shall be saved." "By His mercy He saved us by the Bath of New Birth."

All these scattered expressions respecting the grace of Baptism may be included in the more general expression of union with, incorporation into, or grafting into, Christ as the Second Adam. And all are in remarkable accordance with the terms setting forth the common covenant blessings which the Baptized members of the Church are in the Apostolical Epistles always assumed to have received.

The characteristic phrase of St. Paul in addressing his converts is "in" Christ, *i.e.* to be "in" Him as a member of His mystical body. Thus, "We being many are one body in Christ" (Rom. xii. 5). "Know ye not that your bodies are the members of Christ?" (1 Cor. vi. 15). "As the body is one, and hath many members, and all the members

of that one body, being many, are one body ; so also is Christ. Now ye are the body of Christ, and members in particular." (1 Cor. xii. 12, 27.) "Ye are all one in Christ Jesus" (Gal. iii. 28). "Head over all things to the Church, which is His body" (Eph. i. 22, 23). "That He might reconcile both to God in one body on the cross" (Eph. ii. 16). "The mystery of Christ . . . that the Gentiles should be fellowheirs, and of the same body" (Eph. iii. 6). "We are members of His body, of His flesh, and of His bones" (Eph. v. 30). "The Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii. 19).

This inherence in the body of Christ is considered by St. Paul to be the ultimate or crowning grace of the dispensation. All possible spiritual and eternal benefits and holy relationships to God and one another are summed up in it (Eph. i. 16—23 ; iii. 1—6) ; and yet it is the primary or initial grace, for all the Baptized are assumed to be partakers of it, and considerations drawn from the fact that all in the Church have received it are brought to bear upon the whole Christian body, to fortify them against the commission of the lowest sins, and to establish them in the practice of the most ordinary Christian graces and virtues. When the Christian has to be warned against falling into heathenish sin, he is so warned on the assumption that he has been made a member of Christ (1 Cor. vi. 15), and considerations which derive all their significance from the assumed fact of his having been once made a member of Christ's body are brought to bear upon him to make him humble (Rom. xii. 3—5), peaceable (Col. iii. 15), forgiving, forbearing, charitable, and sympathising (1 Cor. xii. 12—27), and also to make him a good husband (Eph. v. 25), and also a truthful member of the Christian society (Eph. iv. 25).

The foregoing is an attempt to solve, or at least to simplify, a Scripture problem of the highest evangelical and practical importance.

It is a problem all whose terms are to be found in Scripture.

Given certain passages of Scripture, expressly mentioning Baptism, and all of them without exception connecting it with salvation ; given a certain mode of address, adopted by all the Apostles, in addressing the whole body of the Baptized (following up a similar principle of address adopted by all the Prophets from Moses to Malachi); and what are we to make of it all ? Respect for the written word of God, as the Revelation of His will, compels us to attempt some solution. It is clear, too, that the problem must be solved in subordination to the leading idea of the whole dispensation, which is that the Person of Christ, as the New or Second Adam, is, through the union of the Godhead and manhood in Him, the reconciling medium between God and man, and so the channel of all grace and strength from God to His people.

The solution which I have attempted in the foregoing pages seems to take into account all that Scripture reveals as bearing upon the question.

It may be expressed thus—

All men universally come into the world included under the first Adam as their federal head. They are one in him, for God has made all men dwelling on the earth of one blood. Being in him as the head of their race, they derive from him that seed of evil which we call original sin. They derive this evil from his very person, his whole nature, which is communicated to his descendants. God, to remedy this, has brought into the world a Second or New Adam, Who is His only begotten Son in our nature. In order that He may be the full

remedy for all the evils that we have derived from our union with Adam, we must be brought into Him by a new or second birth, answering to our first or natural birth into the first Adam.

Now God has seen fit to ordain that this should not take place at the time when the mental or internal act of conviction takes place, whereby the heathen man first apprehends the truths of redemption, but that it should take place, and be dated from, the time at which the penitent receives a certain outward sign ; which sign is the sign of his submission to the whole faith of Christ, and his admission into the fold of Christ. In thus ordaining that they who have certain inward qualifications should receive the benefit of redemption, when they submit to receive this outward visible sign, God has respect to the fact that His Son was not sent into this world as an unembodied Spirit, but in outward visible form in the flesh. He has also respect to the fact that His Son did not institute a purely spiritual state of things, but one which has outward signs and tokens ; so that though its origin is from above, it may take its place amongst the things of time and sense. He has also respect to the fact that His Son did not set forth a mere body of doctrines or opinions, but a body or organization of men united under Him as their mystical Head. He has also respect to the fact that the very body of doctrine which His Son did set forth (spiritual though it be) has throughout continual reference to the Person (body, soul, and spirit) of the Only Begotten ; its highest and most mysterious teaching having to do with the communication of His very Body and Blood, as distinguished from His Mind or Spirit. Such is the solution of the problem. It cannot be ignored or pushed aside by any who profess to receive the Scriptures as the word of God.

CHAPTER V.

SCRIPTURE WARRANT FOR INFANT BAPTISM.

WE have now to see whether the teaching of Scripture leads us to restrict Baptism to those who are able, on account of their age, to exercise repentance and faith.

It is plain that if Infants partake of original sin from the first Adam, and if Baptism be the ordained means whereby we are engrafted into the Second Adam, to counteract in any way that original Sin, then Infants need Baptism. All adults have received this infection of nature through their union with the first Adam in a state of utter unconsciousness ; so that if Infants are permitted to receive Baptism as a means of obtaining union with the Second Adam, *i.e.* Regeneration, they are simply permitted to receive union with Him, for purposes of grace, in the same state of unconsciousness in which they have already received union with the first Adam, and with it the infection of his evil nature ; all which seems but reasonable.

It is equally plain that if Infants are debarred, owing to their want of consciousness, from receiving Baptism and its attendant grace of union with the Second Adam, then the analogy between the two federal heads does not hold good, and so Christ is wrongly called an Adam ; for in such a case the first Adam would transmit sin to all without exception whilst in a state of unconsciousness, whereas the Second Adam would only be able to transmit His healing nature to those who were conscious of what they received from Him. It is in the highest degree improbable

that in a dispensation of such grace the transmission of good from the Second Adam should be so restricted.

It is needful that we should begin the examination of this part of our subject by insisting upon this, because there is an idea abroad that there is some peculiar difficulty, on scriptural or rational considerations, in accepting Infant Baptism, or Infant Baptism as connected with Regeneration; whereas, on the contrary, there are *prima facie* considerations of an overwhelming character in its favour.

The probabilities for or against Infant Baptism depend to a very great degree upon what we consider Regeneration to be.

If Regeneration be union with the Second Adam, in order to remedy or counteract the infection we have received from union with the first, then Infant Baptism is more natural than Adult Baptism, for the infant receives in Baptism a benefit from the Second Adam in the same state of unconsciousness in which he received the infection of nature from the first.

If Regeneration, on the contrary, be any form or degree of conscious repentance, or conscious laying hold on Christ by a realizing faith, then it can never, so far as I can see, be connected with the Baptism either of Adults or of Infants; for we do not baptize adults till we have received from them a credible profession of repentance and faith, and it is absurd to confer upon Infants the Bath or Washing of a Regeneration which, owing to their tender age, they cannot experience.

Or if, again, the Apostles describe Baptism as a solemn profession, or a stamp to seal, for some unknown purpose, those who have already exercised repentance and faith, then we must, perforce, do our best to explain away those intimations in the Apostolic writings which would lead

us to believe that the Apostles baptized Infants ; but if we find that the terms in which the sacred writers describe the grace of Baptism are naturally applicable to the case of Infants, then there is every reason for accepting, without hesitation, the considerations in favour of Infant Baptism which we derive from Scripture.

Here are some such considerations. Our Lord associates the idea of *birth* with Baptism, when He speaks of being *born* of water and of the Spirit : now surely a child may be thus *born* ; for, in the natural birth, he who is born is born by no will of his own, but by the will of others. It seems more natural to associate the idea of Birth with Infant than with Adult Baptism ; for in the Baptism of adults the man's own will seems to co-operate. Then, as "birth" is independent of the individual will of him who is born, Infant Baptismal Regeneration is more in accordance with that which in nature we call birth.

Again, if Baptism be a burial and resurrection with Christ, it seems, if we follow the analogy of the figure, to belong to infants as much as to adults ; for an infant is as capable of burial and resurrection as an adult.

So, too, with "washing" or "cleansing," or with being "clothed with" or "putting on" Christ. All these figures are as suitable to the case of infants as to that of adults.

If then we look either to the theory, so to speak, of Baptism, as being a means of union with the Second Adam, or to the terms in which the Apostles describe the grace conferred in it, there is not the smallest reason for denying it to Infants, but rather the contrary.

I would now put the argument for Infant Baptism into a form somewhat different from what I believe it has hitherto been put.

Infant Baptism has been treated, even by writers who have upheld its obligation, as an after development of Apostolic doctrine, rather than as ordained by the Apostles. I believe this to have been impossible, and for two reasons. It is a matter of too great importance for the Apostles to have left undecided ; and, in the age immediately succeeding the Apostolic, certain principles were rapidly gaining ground, which would have effectually prevented its introduction at any era after the Apostles' time.

It is a matter of too great importance to have been left by the Apostles undecided ; for in the Scriptures the baptized person is supposed to have been in his Baptism buried with Christ, clothed with Him, sanctified and cleansed and saved. He is then supposed to be brought "within." He is ever afterwards assumed to have been made partaker of the grace, privilege, calling, brotherhood, relative sanctification, or whatsoever the thing be called which is characteristic of the Christian covenant.

Baptism, in the case of all adults, is supposed to be the beginning of a life, the descending into a grave in which the old man is buried, and the rising again out of that grave. From the time that a man is baptized he is warned or encouraged on different grounds to what he would have been had he continued a heathen. The highest possible appeal is made to him to think and to live as a Christian.

We have then no right to baptize Infants, if there be such a doubt respecting the connexion of Baptism with Regeneration in the case of the Baptism of Infants as makes it improper to address them as they grow up in the same way as, if we are to be guided by Scripture, we must address persons baptized as adults.

This point should be thoroughly understood. Baptism is not treated in Scripture as if it were a mere edifying

ceremony, or a mere dedication. Most peculiar expressions are used to describe what God works by it, or confers in it. If God in it confers a certain blessing on adults, or, which amounts to the same thing, if we are obliged in our teaching to assume that He does, so that we should ever hereafter address them as having been once made members of Christ, then God must do the same for Infants in Baptism, or their Baptism is a different thing.

A moment's reflection will assure the reader that the Evangelical and practical importance which the Apostles attached to Baptism must have forced them to settle, and at a very early period indeed, the lawfulness or unlawfulness of Infant Baptism.

It is of course freely granted that the Apostles, when they preached the kingdom of God in any city or district, addressed themselves to the adults, and called upon them to receive Baptism; but some of these adult persons must have had families. Did, then, the Apostles encourage or forbid such to bring their children to the same font of Regeneration? As the Apostles were for many years travelling about teaching and preaching, this question must have arisen, for upon its solution would depend the power of the Church to bring up human beings from their infancy as her children, and the momentous matter as to whether the children of Christian parents are to be addressed as if they were heathen till some conscious internal change, such as conversion, has been proved in the case of each one.

Such a question must have been decided by the Apostles in the first years of their ministry. And we say that it must have been decided in the affirmative. Natural feelings, religious instincts, and the analogy of the older dispensation must have urged parents to inquire respecting

it on behalf of their children, even if the Apostles had not expressly enjoined it.

The proof that Baptism was accorded to infants by the Apostles is twofold.

First, the Baptism of several whole households is expressly recorded.

Secondly, Children are addressed by St. Paul in his Epistles as members of the Church, which implies not only that they had been baptized, but that they had been made members of Christ or regenerated in their Baptism.

To the first of these it is objected that we have no evidence that there were unconscious infants in these households. To which it is answered that these were in all probability the very households which were mainly made up of those in a state of infancy, and for this reason : that it is exceedingly unlikely that any households consisting mainly of adults should have altogether, *en masse* as it were, determined to embrace a despised and persecuted religion.

A learned German writer (Scharf), whose remarks on Infant Baptism in his history of the Apostolic age seem to me particularly valuable, observes : "In none of these places, it is said, are children expressly mentioned, and the families concerned might possibly be adults ; but this is in itself exceedingly improbable, since we have here not one case only, but five, and these given merely as examples, whence we may readily infer there were many others. A glance at any neighbourhood will show that families without children are the exception, not the rule ; but besides, it is hardly conceivable that all the supposed adult sons and daughters in these five cases so quickly determined on going over with their parents to a despised and persecuted religious society, whereas if we suppose the

children to have been still young, and therefore entirely under parental authority, the matter presents no difficulty at all."

If Infant Baptism be a right thing in the sight of God, and (as our Article expresses it) most agreeable to the institution of Christ, it could not have waited till the second or third century to be excogitated by the Church ; it must have grown up with the sanction of the Apostles side by side with Adult Baptism ; for if it be a privilege for Infants to be baptized, and so be buried with Christ, it is incredible that the Apostolic Christians should not have been informed of it.

All the evidence which bears upon the matter, both in Scripture and antiquity, is in favour of the supposition that those who could have been admitted into the Church of the Old Covenant would not have been excluded from the New. The whole demeanour of Christ towards infants is in favour of their receiving a rite conferring spiritual blessing before they can realize what they receive. The children upon whom Christ laid His hands could not understand the significance of the act of Christ. The Apostles, too, could only have forbidden them for some such reason as is now given to debar infants from receiving Baptism—as, for instance, that they could not understand the nature of what was done to them—and yet our Lord was greatly displeased when those about Him took upon themselves to refuse their claims to have His hands laid upon them, though, of course, they could as little have understood the moral significance of this "laying on" of Christ's hands, as they could have understood that of Baptism itself.

Similar in their force are the words of St. Peter, in Acts ii. (words, let the reader remember, which inaugurate the New Dispensation itself) : "Repent and be bap-

tized every one of you, in the name of Jesus Christ, for the remission of sins . . . for the promise is to you, and to your children." Let it be remembered that these words fell upon the ears of those with whom Infant Church Membership was a first principle of religion. We cannot but draw the same inference from the fact that in the Epistles to the Ephesians and Colossians, two letters written to baptized communities, we have words for children, as if they were as much a part of the Church as their elders.

With all this agree the notices which we have in the scanty records of the early Church; such as that of Irenæus, that "Christ came to save all through means of Himself—all, I say, who through Him are born again to God—infants and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants." The term "born again" was in the age of Irenæus so universally connected with Baptism, that it is in reality equivalent to his saying, "all who through Christ are made children of God in Baptism." With this agrees Tertullian's testimony to the prevalence of the practice at the end of the second century, and the direct assertion of Origen (A.D. 220) that the practice was received from the Apostles.

But was there no one to oppose? Yes, Tertullian, in a well-known passage, deprecates the haste displayed by the Christians of his time in bringing young children to Baptism: but it is most instructive to mark on what ground he objects. On the almost heretical one that sin after Baptism was all but unpardonable: for it is to be remembered that Tertullian in this passage deprecates not only the Baptism of Infants, but that of unmarried persons, as being, because they were unmarried, more in danger of falling into deadly sins of the flesh. "With no less reason also unmarried persons should be put off, within

whom temptation is already prepared,—as well in virgins, by reason of their ripe age, as in widows, by reason of their wandering about, until they either marry or be confirmed in continency ;” and he concludes with the words, “They that understand the weighty nature of Baptism will fear its attainment rather than its postponement.”

From this passage we gather, first, that Infant Baptism was the rule in Tertullian’s time. Secondly, that an opinion was then gaining some ground, viz. that of the extreme deadliness of sin after Baptism, which would lead to the deferring of Baptism. This latter theory, carried out to its logical consequences, was that which mainly contributed to Tertullian’s own fall.

The teaching of this very passage, rightly apprehended, must lead us to the conclusion that Infant Baptism must have been established in Apostolic times. It could not well have been the product of an age in which notions were growing rife of the all but unpardonable nature of sin committed after Baptism.

In nothing is the practice of the Apostolic age more in contrast with that of every succeeding age than in these two things, the (almost) prodigality with which Baptism itself was given, and the readiness with which the lapsed were restored on their repentance.

With respect to the first of these (the readiness with which Baptism was administered), we read in the New Testament of no long probationary or catechumenical state before Baptism was granted. As soon as faith was professed, the convert seems to have been baptized. There is certainly no record of any long probationary period, or course of discipline, like that which the well-known passage in so early a writer as Justin Martyr indicates. And with respect to the second point (the greater readiness in restoring the lapsed), a man who had committed a sin like

that of the Corinthian fornicator would not, in any other age, have been restored till after years of penance ; and this greater strictness, both as regards admission into the Church, and re-admission after excommunication, seems to have commenced very shortly after the Apostolic age.

Infant Baptism, then, was far more likely to have been the product of the Apostolic age than of any after age.

When Baptism was administered freely, after a simple profession of repentance, rather than cautiously after a long course of preparation, it would be considered more in the light of a gift to be bestowed than of a reward to be worked for, or a position to be won ; and if so, infants would much more naturally receive it. If Infant Baptism be connected with a gift to be given of free grace, then Infant Baptism seems natural, for infants can receive a gift of grace just as they can receive (and have received) an heritage of evil. If, on the contrary, it is of the nature of a thing which has to be earned after probation, then the bestowment of it is naturally postponed till it has been so earned ; on which principle Infants, being incapable of earning it, are debarred from receiving it.

So also with Church membership. If the terms of continuance in Church membership are so strict that the lapsed can hardly be restored after years of penitence, it seems cruel to give Baptism to Infants. It seems more reasonable to wait till we see that the candidate is established in faith and holiness before we confer on him so perilous a gift. From these considerations, then, we infer that no age of the Church, except the Apostolic, could have developed such a practice, for no age was characterized by such readiness to administer Baptism, or such readiness to restore the lapsed on their repentance.

CHAPTER VI.

BEARING OF SCRIPTURE CRITICISM ON THE CHURCH DOCTRINE OF BAPTISM.

Two other controversies have, since the publication of this tract, disturbed the Church. One of these busies itself with the criticism, authority, and inspiration of Scripture ; the other is occupied with the question whether Christianity be a natural or a supernatural system—whether it be a natural development of the religious thought or devout imagination of one branch of the Semitic race, which, quite apart from any intervention of any Supreme Being, must have arisen in due course ; or whether it be the effect of the personal interference of the Supreme Being to restore His fallen creature by means far above and beyond anything which the universe, apart from Him, can afford. I shall in few words indicate how far I conceive the doctrine of Baptismal Regeneration to be affected by these controversies.

And first, by that of the Inspiration of Scripture, with which, in this case, may be joined the whole question of the criticism and interpretation of Scripture.

The line of proof upon which I have chiefly relied in the accompanying tract (and I may say in my other works) seems to me to be out of the reach of criticism or principles of interpretation. It is this. I have shown how universally throughout the word of God the baptized are assumed to be in grace, or to have once received grace. This mode of address is so uniform throughout the sacred

volume, that no textual criticism can possibly affect it. If half the books of the New Testament were proved to be spurious, it would be equally certain from the uniform language of the other half. Any so-called criticism, or "principle of interpretation," which would affect it, would equally shake our confidence in the trustworthiness of the whole volume of Scripture as a revelation of the will of God. "Criticism" and "principles of interpretation" can be applied to such a book as the Bible only up to a certain point. If they go beyond, they destroy its trustworthiness as a revelation.

With respect to the texts or passages in which some grace pertaining to salvation is explicitly connected with Baptism, their teaching is all in one direction, and I cannot see how it can be evaded. It is true that it is the fashion to run down texts, and inveigh against strings of texts, but suppose that, instead of calling these places texts, we call them "statements,"—for such they undoubtedly are,—I think we should deprive this objection of much of its edge. The texts which we produce are statements respecting a matter which is strictly doctrinal, and respecting which we can only know the truth by direct revelation; and so it seems to me we are bound to trust these statements as the form under which God has given to us a revelation. We have of course to see that the inferences we draw from these statements are in accordance with their context; and I have shown abundantly throughout this little tract, and my larger volume on this subject, that these texts are not isolated, but are in strict accordance with a mode of addressing the baptized which prevails from one end of the sacred volume to the other.

Taking then the lowest view of Inspiration compatible with the belief that the Bible is a gift of God designed to teach us His will, we have two facts: first, that all the

statements respecting Baptism would lead us to believe that God *will*s to grant us some great grace in it, and the second, that all the Apostles, in addressing the baptized, address them on the assumption that God has carried out this His *will* in the case of each one among the baptized.

Of the twelve or thirteen passages connecting Grace with Baptism, only one is in the least degree affected by textual criticism, and that one is Mark xvi. 16. This place of course shares in the degree of uncertainty which attaches to the few last verses of St. Mark's Gospel.

With respect to John iii. 5: assuming that St. John has given to us a correct report of the words which Christ actually used, we have to take into account that our Lord made mention of "water" as well as of the Spirit, and that from His foreknowledge He must have had before Him the Baptismal interpretation which His Church has since given to His words. We are then bound to look out for some meaning of the term "born again," which will at once compel us to regard it as a work of the Holy Spirit, and yet also compel us to connect it with the application of water. The interpretation which the Church has ever given to this place is the only one which satisfies these two conditions; and which, whilst assuming that Regeneration is a work of the Spirit, rationally, and for some sufficient purpose, connects it with the application of water.

The bearing of Rom. vi. 1—6 in favour of Baptismal Grace is much intensified by giving their proper renderings to the Aorists, ἀπεθάνομεν and συνετάφημεν—"we who died," instead of "we that are dead;" "we *were* buried *with Him*," rather than "we are buried:" the right transla-

tion of the Aorist more distinctly pointing to the past moment of the reception of Baptism in which this burial took place.

The more correct translation of *λουτρόν* in Eph. v. 26 and Titus iii. 5, by "laver" or "font" rather than "washing," also brings out more distinctly the reference to the Sacrament of Baptism in these places.

CHAPTER VII.

THE SUPERNATURAL.

WE have now to consider the Baptismal doctrine of the Church in its bearings on a question which has been already raised in a form which challenges the existence of any Divine element in Christianity itself. This question is whether Christianity be a natural or a supernatural system—whether it be one of the products of mere human thought, or feeling, or will, to which in the course of ages the human race has given birth, and which, by something analogous to natural selection, has won itself a place in the world which it will hold till it is dispossessed by some stronger element evolved by the religious consciousness of the race; or whether it be of God, planned by His wisdom, given by His grace, and set up amongst us by the advent of His only-begotten Son?

Now of course we have not in a publication like this to consider whether Christianity really be supernatural, but whether it claims to be so. The question whether it really be supernatural is, of course, the question of the evidences of Christianity itself—whether the books, in which the earliest account of it is contained, give us a reliable record of the words and works of its great Founder; and whether the Founder Himself was worthy of credit when He set Himself forth as the especial Revealer of the will of the unseen God.

This book is of course for believers, and in all that I am writing I take it for granted that Jesus Christ came from

God, that He revealed to us the truth of God, and that we of the Church can ascertain that truth from the Scriptures ; using, of course, all other helps which His merciful providence has vouchsafed to us to assist our natural understandings. The question, then, for us is this—Did the Divine Founder of Christianity ordain a natural or a supernatural system, or a system which, though by its existence in the things of time and sense it may be affected by and assimilate to itself, or use, what is natural, is still pervaded by a supernatural element ? And then the further question—Does the doctrine of Holy Baptism, as revealed in the Scripture, and interpreted by the Church, fall in readily with this supernatural element, and seem to correspond with its limitations or conditions, as they are laid down in the New Testament ?

Now, first of all, let me remark that it seems only to be expected that Christ, in ordaining His Kingdom or Church, should ordain something supernatural, or at least a something with supernatural attributes or characteristics : for, if otherwise, the system which He inaugurated would not be in accordance with its commencement ; for the commencement of the economy of Redemption is, in the highest sense, supernatural. The root of the whole matter is nothing less than the Incarnation itself, the most supernatural event that God has ever brought about in the universe He has created. Nothing in the whole range of God's dealings with His creatures can come near to this, that the uncreated Nature so took and knit to itself the created that God and man is one Christ. Nothing can be named beside such an exhibition of love and power—that God should in very deed dwell with men as One of themselves, conformed to all the conditions of their lower nature, so that in this His lower or assumed nature He should come into real contact with and taste the bitter-

ness of want, pain, distress, acute sorrow, and at last death itself; and that, by this humiliation of the Divine, the human should be so deified by the eternal God entering into personal union with it, that man should receive the worship of angels, and at last take His seat on the throne of God—all this, which is simply the Incarnation and its immediate consequences, is beyond all thought: such a beginning must affect all that arises out of it; such a divine and holy Root must deify and sanctify all its branches. Did One in Whom dwelt the fulness of God speak? His every word must be spirit and life. Did He live amongst us? the smallest incident of His life must be full of meaning as a part of the manifestation of God in the flesh.

Did He die for us as a Sacrifice for our sins? His death must be all-sufficient. Did He work miracles, so as even to raise the dead? it is no wonder, seeing that He is the Life. Did He establish a kingdom? that kingdom could not be "of this world," seeing that He who established it is not of the world, but of the Father.

Without all question He came to establish a kingdom. He came not only to instruct us, not only to set us an example and to die for us; but He came to begin an economy, a dispensation, an organization for the perpetual benefit of those who should believe on His Name.

And now we have to consider whether this economy or organization be a natural or a supernatural thing; and what form does the supernatural in it take? Does, for instance, the supernatural in it take the form of the miraculous, or is any merely miraculous element in it only temporary and abnormal, whilst some higher supernatural element is of the essence of the kingdom or organization?¹ Now it

¹ The difference between the supernatural and the miraculous may be well illustrated by the Incarnation itself. The Incarnation

seems to me that our investigation of this deep matter is rendered more easy, and I trust also (so far as regards its results in the conviction of those who differ from us) more hopeful, by this fact, that all religious persons amongst us in this country freely acknowledge that Christ established a system in some respects (most certainly in one respect) supernatural. All the Evangelical sects or bodies, from the Society of Friends upwards, believe that Christ established a system of preaching, which preaching was to have not a natural, but a supernatural effect, where it has any effect at all. They all, with one consent, believe that this preaching was to be the outward means by which God works at His own pleasure the greatest imaginable of miracles, the conversion and salvation of souls dead in trespasses and sins.

Now let the reader notice this.

All the Evangelical Protestant bodies of Christians, whilst as a rule they affect to consider the action of the Sacraments to be merely natural, not even mysterious,

is the union, in One Person, of two whole and perfect natures : each nature remaining unchanged ; the manhood not lowering the Godhead, and the Godhead not extinguishing the manhood. Now the word miraculous, as commonly understood and used by us, is not sufficient to describe this ; for owing to the greater part of the miracles of Scripture being changes of substance, or new creations of substance, or modifications of the laws of matter, we almost always connect with the term "miracle" ideas of change of substance. The operation of God in the two Sacraments is supernatural rather than miraculous in the sense in which the latter term is almost invariably understood. In both Sacraments a secret and ineffable union is brought about between a human being and the Son of God, but there is no change of substance either in the water or in the bread and wine. In the religious application of the Baptismal water a new relationship takes place belonging to a higher sphere than that of the mere miracle, and in the eating of the bread the believing communicant is fed with the Body of Christ, though the bread remains bread.

assert most unhesitatingly that the effect of the preaching of the Gospel is supernatural. They all assert (and what they assert is perfectly true) that a man may hear the Gospel preached in all its fulness nine hundred and ninety-nine times, and be unaffected by it. He may hear it the thousandth time—perhaps, too, this time preached nothing like so eloquently, or even so suitably, as before ; and God may make this thousandth hearing of it the occasion on which He puts forth a special act of power whereby the man's soul is turned from sin to Christ.

Now we of the Church, without for one moment denying this, may rejoin, "The one only book from which you profess to derive that Gospel preaching, which is the power of God unto salvation, would lead you to go much further in the same direction on which you have set out. You profess to believe that Christ ordained a system for one supernatural purpose—the salvation of men by preaching. We believe that the whole economy, or Church, or Kingdom of Christ is supernatural. It has a supernatural root in His own holy Incarnation. It has a supernatural inauguration in His Ascension and the coming down of the Holy Ghost. Its ministry has a supernatural origin, inasmuch as its first ministers were chosen, not by the world, or by the powers of the world, but by personal designation on the part of the God-Man—or of the Holy Ghost (Acts xiii. 2, xx. 28 ; 1 Cor. xii. 4, 8 ; Eph. iv. 7—12). All the members of this Church or Kingdom are assumed to have a close mysterious relationship to One Who is at the right hand of God. All this Church or Kingdom is assumed to be under the special guidance and protection of Christ, even though it may be seemingly deserted, and be suffering intense persecution at the hands of the world. During the whole existence of this Church (whether it is to last ten, or a hundred, or a

thousand years matters nothing) Christ is assumed to be supernaturally present with it; and, lastly, the whole economy is to have a supernatural termination of the most astonishing character by the appearance in inexpressible glory of its Divine Founder.

So that it is idle to maintain that Christ established a system for producing one supernatural effect, viz. conversion by preaching, whilst the very book, from which we derive the whole matter which we are to preach, witnesses to a far more extensive diffusion of a supernatural element throughout the whole system.

And now let us observe particularly how this ever-abiding supernatural element does not at all imply a continuous miraculous element (in the sense, that is, in which we commonly understand the term miraculous).

Take the Epistle to the Colossians, and I select it merely because it is one of the shortest of those more dogmatic documents of the New Testament which enter with any fulness into the nature and privileges of the Christian body, or organization. We do not find throughout this Epistle the smallest allusion to anything which is commonly called "miracle." There is no recognition of any miraculous gift of prophecy, or of healing, or of speaking with tongues as existing amongst the Colossian Christians; and yet there is no one book of the New Testament which more distinctly recognises that the body of men to which it was sent formed part of a society which, though existing in this world, had continuous relationship with the highest powers of the unseen world. They (the members of the Colossian Church) are assumed to be "complete" in One in Whom dwells "all the fulness of the Godhead bodily" (ii. 9, 10). They all are assumed to have been, in Him, circumcised with the circumcision made without hands, when they were buried with Him in

Baptism (ii. 11, 12). They are assumed to have been all united to a "Head from whom all the body, by means of joints and bands having nourishment ministered and knit together, increaseth with the increase of God" (ii. 19). They are supposed all to have died, and their life to be "hid with Christ in God" (iii. 2).

A sentence of forgiveness in the highest court of the unseen world is assumed to have been accorded to one and all of them (iii. 13); and (what is of the utmost practical importance) they are urged to cultivate some of the every-day virtues of the Christian life, not out of regard to the excellence and reasonableness of these virtues, but out of regard to a certain supernatural relationship to Christ, into which they are assumed to have entered (iii. 9—12, 15, 17, 18, compared with Eph. iv. 25, 30, v. 22—31). Such reasons, and such only, are given to urge them to purity, love, temperance, and peace. It is then abundantly clear that in the mind of this great teacher of Christianity the highest continuous supernatural relationship to Christ may exist quite independently of any miraculous manifestation of it.

The question now arises, Was this supernatural relationship of the members of the Church to their Head intended to continue?

Evidently so, if the New Testament was intended by God to be the perpetual standard of Christian doctrine. The one only consideration which can suggest doubt as to this is the cessation of the outwardly miraculous, and such a consideration is, as we have seen, irrelevant, because those Apostolical Epistles which, above all others, assume the existence of the supernatural element in the Church, take no notice of any outwardly miraculous manifestation of it.

The answer to the question, "Is the Church a supernatural system?" really involves this—whether Christ, its

Head, be now at the right hand of God ; whether His promise, "Lo, I am with you alway, even to the end of the world," yet holds good.

And now with reference to the bearing of all this upon Regeneration in Baptism.

It is clear, in the first place, that it fully justifies our giving to the various statements respecting Baptism a high and mysterious, rather than a low superficial, commonplace, rationalistic meaning.

Take, for instance, the two striking passages which make mention of our having died, been buried, and been raised again with Christ in Baptism (Rom. vi. 1—6 ; Col. ii. 11—13.

This may be taken—or rather *has* been so taken, for such a meaning cannot be legitimate—this *may* be taken to mean that Christ intends us, when we first publicly profess our faith in Him, to go through a ceremonial washing, which preaches to ourselves and to the bystanders that we *ought* to die to sin, and that we *ought* to live to righteousness.

Or it may mean that, in some mysterious and unspeakable way, which we call sacramental, we are accounted by God to descend into the grave with Christ, with our sins and the defilements of our natural state upon us, and that we are accounted by God to rise up from that grave freed from the guilt and defilement of past sin, just as Christ raised Himself from the dead freed from the burden of our sins which He had taken upon Himself : and not only so, but, as Christ rose again to live a new Life, and to impart that Life to us, so in our rising again from the bath we have a part in Christ's Life assured to us ; so that the Apostle's words to the baptized Colossians are true of us and to us—"Ye are dead, and your life is hid with Christ in God...Mortify **THEREFORE** your members

which are upon the earth ; fornication, uncleanness, concupiscence : ” so that with the thought of this, and on the strength of this, and stirring up this grace, we should mortify all evil lusts.

Does all this seem too great to associate with the ceremony which we have seen so often, and, it may be, so irreverently, performed at the font? Not if we measure it by the fact that into this very world, in which Baptism takes place, the very and eternal Son of God descended, and lived in it in the likeness of the sinful flesh of the men or infants whose baptisms we have witnessed, and descended into such a tomb as we shall descend into, and rose again in order that we might live by His Life, and Himself submitted to be baptized by His creature, and instituted this Sacrament, that in it we might be buried with Him, and rise again with Him, in order that we might partake of His Atonement and Life.

Again, whatever view we take of the Christian Church or society, one thing is clear, that the Apostles regarded it as from above, as not of this world, and that they who were enrolled in it by Baptism were thereby made partakers of powers and graces which were not in them at their birth, or during their heathen state, but were given to each one of them when they entered into the Church of Christ.

Nay, that there was a sort of heaven upon earth, into which the Christian had already “entered,” and by which he was invisibly, but not the less really, surrounded. “Ye are come,” says God’s Apostle, “to the Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the firstborn which are written in heaven.”

I am, of course, not vindicating, or even explaining,

all this ; I am merely asserting what the most superficial reader of his Bible must know to be a fact.

The Rationalist, or Secularist, or Latitudinarian pushes it all aside as so much enthusiasm, or fanaticism, or unreality.

But the vast majority of English Christians who accept the inspiration of the Bible profess to accept these words respecting the Christian Church, or society, as the words of truth and soberness.

The only question between them and us is, From what time is the entrance into this supernatural state, and these new and heavenly relationships to Christ, to date in each one's case ? Is it to date from the time of Baptism, or from the time of conversion ?

Now we assert that, if we follow Scripture, it must date from the time of Baptism. The man who by the Apostolic preaching was induced to believe that Christ was the Son of God was at once invited to become a member of His body. No sooner did he believe at all than he was buried with Christ in Baptism ; and the fact is to be particularly noticed that no appreciable time intervened between the man's conversion and his Baptism. So that, in point of fact, from the earliest date possible he was supposed to enter into the supernatural society, and to be under its new and heavenly influences and obligations.

Now we who hold the doctrine of the Church on Infant Baptism, and on Baptismal Regeneration as well, consider that the child of Christian parents is in the same position as regards God and the Church as the adult who, in the Apostolic age, heard the Gospel message, and believed that Christ was the Son of God ; and so we baptize that infant, and, having baptized him, we hold him to be not in his mere natural state. He has, no doubt, the infection of nature remaining in him ; but he has also a something

from above within him : he is in some sort a partaker in the Incarnation, for he is a member of Christ. He was not, it is true, in a state of consciousness when he entered into this supernatural state ; but neither was he in a state of consciousness when he entered into this world of sin and evil.

Now all this is no mere useless dogma imposed upon the Church by those who are supposed to have had a passion for fettering her with creeds and dogmas ; but it is simply the expression of the most intensely practical teaching to be found in the whole range of the word of God. For considerations drawn from the supernatural relations of the Christian's whole person to Christ are urged by the Apostle on all the Christians of his day, to make them abhor and avoid such sins as fornication and uncleanness. " Know ye not that your bodies are the members of Christ ? shall I then take the members of Christ, and make them the members of an harlot ? God forbid."

If, then, we date the entrance into this supernatural state of things from Baptism, we can bring those considerations which arise out of the fact that we are in a new and heavenly state of things to bear on all the Christian society, or at least on the vast mass of the Christian society around us. If, on the contrary, we can only date the entrance into the supernatural state from the time of conversion, then the considerations which the Apostle brings to bear on the whole Christian society in his time can only now be legitimately brought to bear on a very few ; in fact, on so very few that the considerations in question may be wholly set aside as of no real practical value.

The current of modern thought upon the subject of the supernatural element in Christianity has, since the first publication of this tract, brought into somewhat greater

prominence another question which has its weight with many religious persons. This is the difficulty of ascertaining, in any particular case, the moral effect of Baptismal Regeneration. It has been objected that persons, unknown to themselves, may grow up without Baptism, and appear in no respects worse morally than those who have been baptized—perhaps they may be better. Again: perhaps many have grown up without Baptism, and have their characters formed, and are baptized, and no perceptible difference in their moral character, or even religious feelings, may be the result. Again: instances have been mentioned to me of the children of Anabaptists, and so, of course, unbaptized, who have exhibited in early childhood undoubted signs of the possession of Divine grace—so far, at least, as lively feelings respecting their Saviour can be held to be signs of grace. What, it is asked, are we to say to all this?

Now, before attempting an answer, I would, in all Christian sincerity, ask the proposer of it this question: What would be the result if an answer be given such as apparently he looks for? Would not the result be this, that a blow would be struck at the trustworthiness of Scripture as a revelation of the will and promises of God? It was not the Church, but the Saviour who instituted this Sacrament. The great things said of it, from which we infer its grace, are not to be found in the decrees of Councils, or in the writings of Fathers, but in the Gospels, Acts, and Apostolical Epistles. The Fathers may express themselves too rhetorically when they set forth its benefits, but, after all, they add nothing to the express Scripture statements that in it we are “buried and raised again with Christ,” that in it we “put on Christ,” and that, if we receive it with a good conscience, it “saves” us (Rom. vi. 1—6; Gal. iii. 27; 1 Pet. iii. 21). Or again, can it be

of no practical moment whether or not a man wilfully neglects the last command of Christ before He left this world? Christ's words seem to have passed away, if it be a matter of no real moment whether a professed believer in Christ refuses to conform to a plain and easy rite which Christ Himself submitted to receive. It is strange that we should have to defend the grace of Christ's Sacrament in answer to the objections of Christ's own followers; as if the promises of God made to us in this Sacrament belonged to us only, and not to them.

And now let us consider this objection, that, as far as we can see, in a greater or less number of cases, no perceptible difference seems to result from Baptism.

I rejoin that it is utterly out of our power to analyse the spiritual condition of any man, and to say what part of his complex religious state or character is due to Baptism, what to teaching, what to religious example, what to Church influence or discipline.

Consider how inconceivably complex the interior state of any Christian really is. There is his knowledge, his formal belief, and his faith in the sense of his realizing apprehension of his creed; there is his will, and his power over it, *i.e.* his self-control; there is his memory, his feelings, and even the physical state of his mind and body bearing on his religious state. God only knows how much of any man's spiritual condition is due to Baptism, to home training or example, to confirmation, to preaching, to prayer, to self-denial, to the sanctified use of affliction, to the constant and devout reception of the Lord's Supper.

When we speak of the grace of Baptism, we never regard it as alone. We always contemplate it as preceded by, or followed by, some degree of God's grace. In the case of the adult heathen, there must be a work of grace in his soul to enable him so to believe in Christ as to

desire Baptism into His body ; and in the case of the infant in a Christian land, there is the providential grace which has caused him to be born of Christian parents in a Christian family, the members of which family have presented him at the font, and will, it is to be presumed, take some care to follow up the Baptismal dedication by Christian teaching.

It is absurd to suppose that we can ascertain the effect of Baptism *per se*. We could only do so, if we could find anywhere some community who have only received Baptism, and this Baptism followed up by no further teaching, preaching, Christian example, or Church influence whatsoever.

But it so happens that we have amongst us the case of a community of Christians who, without rejecting Christianity, have altogether rejected the Sacraments of the Church—I allude, of course, to the Society of Friends, commonly called Quakers. If Christianity be a purely spiritual system, no sect or body in Christendom has come so near to its true type or ideal as they have. They have put aside every outward thing—Sacraments, forms of prayer, orders of the ministry—and yet they have retained the utmost reverence for the Bible, and they have, as no other body of Christians have, endeavoured to identify the ordinance of preaching with the utterance of the Spirit. Owing to their rejection of all outward grades of ministry, or indeed a paid ministry at all, they have kept themselves free from ecclesiastical scandals, and they have, till at least very lately, kept up a very effective discipline. Taking the comparative smallness of their numbers into account, no sect or body of Christians have maintained among themselves anything like such freedom from crime—indeed, I may say, such a high general tone of morality. Above all, by their exclusiveness (which I am not now

blaming), by their enforcement of certain peculiar rules of dress and speech, by their resolute self-denial in such matters as the cultivation of music and the fine arts, they have been able to keep themselves separate from the temptations of worldly society with a completeness to which no body of Christians, in this country at least, have come near.

Moreover, they have had their traditions of persecutions, and very remarkable examples of Christian self-denial and goodness exhibited in some of their earliest professors; and if Popery be anti-Christian, none have protested so thoroughly: they are, as one of their sons has described them, "Protestants of the Protestants."

According to all rule of so-called Evangelical Christianity they ought to have carried all before them; they ought to have leavened the whole Christian lump with their superior spirituality; but what is the fact? Why, that if Christianity depended upon them, the very profession of it would rapidly disappear. I speak with the greatest respect for this body; for I repeat, if Christianity be the purely spiritual system which some imagine it to be, then no sect on earth has made so courageous and long-sustained an effort to carry out its truest principles: and yet they are dying out—dying out from sheer inanition. They make no effort to win the heathen, either abroad or at home, to their own or to any other confession of the faith of Christ.

In writing all this I am actuated by no sectarian feelings, for in this case there is little room for such; for, notwithstanding the refusal of the Society of Friends to pay the temporal dues of the Church there is no Protestant sect which has put itself so little in antagonism with her, and none which has done her so little injury. They seem to have been singularly free from Theological

rancour and aggressive Proselytism. The persecutions they endured at the first were rather at the hands of the Puritans than of the Church. But all this must not prevent one, who desires to ascertain the truth from all indications of God's will, from drawing the one only lesson which it is possible to draw from their present state of death.

Here, then, is a body of Christians which has asserted, beyond all others, the New Birth by the "word" only, or by the Spirit altogether apart from the water of Baptism. So consistently have they asserted this, that they have not hesitated to proscribe all water-Baptism, most rightly judging that if the Baptism in water be retained at all, it will assuredly witness to the spiritual influences which God in the Scriptures has always joined with it. According to all ultra-Protestant principles, they ought to be the most fruitful and most powerful of all bodies, and they are the most dead and formal.

The importance of the lesson which we learn from the decadence of such a body cannot be overstated. The English races in Europe and America seem to be under a special temptation to reject, on so-called spiritual or Evangelical grounds, the efficacy of the Sacraments, and God has mercifully raised up and continued amongst us a visible sign, to teach us that there is a life communicated from Him, through Sacraments, over and above the life communicated by the reception of the written or preached word. For here we have the example of a body of men professing Christianity in the most spiritual form conceivable, starting with the doctrine of the Indwelling Word, upholding the spirit of Scripture as opposed to its mere letter, refusing to fetter that spirit with any outward form or organization, keeping aloof from the world as no other sect has pretended to do, exercising an

effective discipline, and freely enjoying, in common with us all, the accumulated results of Christian thought ; and yet there is none that names the name of Christ which does so little for the extension of His kingdom, so that if Christianity depended upon that form of it which has rejected sacramental grace, it would die out at once. We see from their case that there must be something over and above the possession of the written word, and the action of the Spirit on the heart ; and what can that be but the communication of Christ's life-giving Humanity through the Sacraments of the Church ?

It will, I trust, be fully understood that in writing this I am not pronouncing on the eternal state of those who have neglected, or even, through adherence to falsely spiritual traditions, refused Baptism ; much less of those who, owing to the fault of others, unwittingly live and die without it. It is my sincere hope that God will in some way or other make up to those who, through their own ignorance or the ignorance of others, have neglected His Sacraments, what they have lost ; just as He will assuredly make it up to those who died before the Incarnation : but this is only my hope. It is a very firm hope, but there is no express Scripture statement that God will do so. I desire to leave all in His hands Who is a most merciful Creator, a most loving Father, and a most just Judge.

The present state of things is beyond measure complicated, and this complication is mainly owing to the imperfect witness of the Church itself—to the worldliness of some branches of it, to the superstition of others, to scandals, neglects, want of unity in doctrine, and the absence of pure and effective discipline.

The doctrine of Baptismal Regeneration must be, to a very great extent, affected by this complication. In this

it only shares the fate of every other doctrine or ordinance of Christianity. No truths of the Gospel can possibly be more certain than those of the Divinity and Incarnation of Jesus Christ, and the Atonement wrought by Him on the Cross ; and yet I have known Unitarians who have denied these essential truths in (to all human appearance) a higher moral and even religious state than many Catholics who uphold them. Now, does such a fact detract in the least degree from the importance of holding the Catholic faith ? . Assuredly not. God only knows the real immorality involved in a denial of that which He has clearly revealed. He only knows the real loss to the soul, even when it appears to suffer no loss, but to surpass in some things the souls of those who hold the truth. If God has revealed to us His love in the gift of His Son through His Incarnation, then to reject the record of such love must be as deadly a spiritual sin as it is possible for a human being to commit. And we must hold it to be so ; only we must hold it along with this consideration, that God, who deals with all His creatures in the most perfect justice, may see fit in particular cases to restrain the deadly effects of such spiritual sins, and even to suffer some of the overflowing of His grace to work in those who can hardly be accounted believers, in order to stir up those who hold the truth to greater care about their own walk, and to greater zeal in His service.

CHAPTER VIII.

NATURAL SELECTION.

RECENT controversies are supposed, though with little truth, to affect another matter closely connected with the doctrine of the Church.

The doctrine of Holy Baptism is undoubtedly based upon the truth that Christ is the Second Adam, and that we must be, in some mysterious but real way, in Him for purposes of salvation, as we are in the first Adam for sin and death.

Of late years free speculation (it can hardly be called free thought) has run counter to the truth of the record of the origin of man which we have long supposed that we have derived from the first chapters of the Book of Genesis.

It is surmised (though with not a grain of anything like proof) that man came into existence, not by an independent act of creation, but by natural selection, or by some means analogous to it, and that, for anything that we know, man derived his origin in this way not from one parent, but from many. Various anthropoids, such as those which now range the tropical forests, may, it is surmised, at some remote period have given birth to creatures capable of holding converse with God.

Outrageous as all this seems, it is nevertheless suggested by some as tending to throw doubts on the received

accounts of the origin of the human race, and consequently is supposed to affect the truth of those doctrines of original sin and salvation in Christ which seem to be built upon the truth of such an origin.

I shall now briefly attempt to show how far the received doctrine of the Church can be affected by it.

First of all, let us assume that mankind sprung from one pair. Both revelation and universal tradition are in favour of the assumption. Reason, too, is in its favour, for the chances are enormous against any inferior being giving birth to any one such being as man; much more is the generating of several such beings improbable in the extreme. Our best instincts, too, are against the assumption; for on the assumption of many heads or fountains of the race we lose at one fell stroke the natural bond of brotherhood which knits all mankind together.

If we assume that mankind sprang from one Adam or head, then the doctrine of the Church respecting original sin and its transmission is totally unaffected by it. The only thing which is affected by it is our conception of the manner in which God actually gave being to man. We have been all along supposing that certain passages in the Book of Genesis teach us that man was created momentarily, as it were, and by an independent act of creation; instead of which (on the hypothesis of natural selection) it seems that we have misinterpreted these places, for (on this hypothesis) he was brought into being by a slower and more hidden process. Instead of having been created by one single independent act of power, his creation was dependent upon a series of acts, or perhaps rather interpositions, whereby various forms of animal life were gradually developed into a human being by a process somewhat analogous to that by which a breeder of cattle improves his stock by singling out those creatures for

pairing together which are best adapted for producing the creatures he designs.

What, then, the Church holds on the authority of Scripture is this : that whatever process was actually made use of to bring man into being was God's process, planned by His foreknowledge, and brought about by His all-directing providence, and not by any unconscious forces of so-called nature. By a slower process than we have been accustomed to suppose He willed to give existence to a creature endowed with such moral attributes and such mental powers that that creature could be said to be made "in His image, after His likeness." He gave to this creature the power of choosing His service or of rejecting it. This was his trial as a moral agent. He fell under the trial, and transmitted to his posterity the moral deterioration which he received at his fall. Difficult as this matter of the transmission of evil is, there is assuredly nothing unnatural in it : almost all the inferior creatures with which we are surrounded transmit their characters and dispositions to their offspring. The Bible doctrine of the transmission of sin is in strict accordance with the fact of the transmission of moral and mental peculiarities in nations and in families.

Assuming, then, that the creation of man, whatever was its actual mode, was brought about by the special will and power of God, and assuming that all mankind sprang from one individual, then the doctrine of natural selection in no way affects the Scripture account of the trial of man, of his fall, and of the transmission of the effects of that fall. It only modifies our conceptions of the way by which God brought man into existence ; but when once he is brought into existence, then comes his probation, and respecting this natural science can teach us nothing. It is purely a matter of history to determine which, out of the

innumerable modes for trying man at His disposal, God actually employed.

And now let us make, if it be lawful for argument's sake to do so, a further assumption. Let us suppose that mankind, instead of springing from one pair, sprang from several, so that numerous irrational creatures in various parts of the world gave being to creatures possessed of souls and consciences.

Monstrous as such a supposition is, let us nevertheless, for argument's sake, assume it, and see how far its destructive power reaches into the domain of Theology.

Now a moment's consideration will show that it bears against the doctrine of the Church on Original Sin or on Holy Baptism only so far as it bears on the trustworthiness of the whole Revelation. If the seemingly historical matter contained in the very opening of the book designed to teach us God's truth teaches us error on points of the first practical importance, then of course the trustworthiness of the whole Revelation is shaken. Especially is the authority of St. Paul shaken; for, in the very heart of that Epistle of his which contains the most direct doctrinal teaching, he draws out with great fulness a comparison between the federal headship of the two Adams, in which comparison he unquestionably assumes that the account of the Fall is inspired by God to teach us that all mankind sprung from one Adam; and the conclusion he draws is, that if through the first Adam sin enslaved all federally in him, so much more through the Second Adam shall grace free all federally in Him. If, then, St. Paul cannot be trusted when he reveals to us the doctrine of the transmission of Adam's sin, it most certainly seems that we cannot rely upon his teaching in the matter of any truth which he was seemingly commissioned to reveal. So that the supposed unhistorical

character of the first chapters of Genesis only affects the Church doctrine respecting Holy Baptism so far as it affects the trustworthiness of the New Testament.

At least, so it seems ; but there is a further view of this matter which requires notice.

For we are at liberty (at least for argument's sake) to ask a further question. For what special theological purpose does St. Paul assume the truth of the account of the fall of man in one Adam ? Evidently for the one sole purpose of bringing out the counter truth, that the Divine Second Adam is constituted by God as a channel of grace more than commensurate in its healing virtues with the wide diffusion of evil from the first Adam. It is his (St. Paul's) one object to establish the truth, not so much that there is one source of evil, but that there is one infinitely greater source of blessing—that there is One Channel between God and our sinful race, through which Channel all grace can flow down from God to us, and this Channel is no other than the Human Nature of the God-Man Jesus Christ.

Now let us assume for a moment that the early chapters of Genesis are allegorical rather than historical : what is the one lesson which St. Paul derives from the allegory ? Evidently this, and this alone : that Christ is to all men that are or can be included in Him as their Head what the Adam of the [supposed] allegory was to all in him—*i.e.* the race.

This is unquestionably *the* lesson which St. Paul derives from the so-called allegory. . The question for us is, Was he right or wrong, not so much in his premises as in his conclusion ? For it is quite conceivable that a man may, at times at least, ground a perfectly true doctrine on insufficient premises. Now whatever the Apostle's premises be, his conclusion (*i.e.* the doctrine he sets forth from

them) is, that the effects of redemption by Christ are, or are capable of being, far more than commensurate with the world-wide effects of the [supposed] fall by Adam.

If he was wrong in this his conclusion, then his trustworthiness as a minister of God's Revelation is gone.

If he was right, then the whole race are (or may be) one in Christ for blessing and grace, whether or not they are one in the first Adam for sin and evil.

So that, in fact, Christ is the only real Adam, being the only one who ever lived who is capable of being that federal Head of the race, of which the mythical Adam of the early chapters of Genesis is, on this hypothesis, but a sort of allegorical foreshadowing. All mankind, through the universal dominion of sin, are *as if they were all* infected by a common disease derived from a [supposed] common parent, and God, if St. Paul's doctrine be true, has provided a remedy by sending amongst us One Who can (not figuratively, but) actually gather up all human nature into Himself, and exalt every one of the race so gathered into Him into an infinitely higher state, both morally and physically, than that from which they are assumed to have fallen in Adam; and this because of His own personal existence as at one and the same time God and Man—One Christ.

The reader will of course remember that the allegorical nature of the narrative is assumed by me only for the sake of argument. I myself firmly believe in its thoroughly historical character, but I have, I trust not unsuccessfully, endeavoured to point out, that should the account be allegorical, yet even this by no means affects the truth of the doctrine held by the Church, as some hope and others fear.

ADVERTISEMENT.

THE following pages were written to supply a want, felt by the writer as a Parish Minister, of a short treatise in which the doctrine of the Church on Baptism, and her application of that doctrine to the case of all baptized Infants, should be proved from Scripture alone ; and the objections commonly urged against it fully and fairly stated, and answered on principles which the objectors themselves acknowledge. The writer has endeavoured to show, that *every Scripture reason for the practice of Infant Baptism is equally a reason for believing that God blesses all Infants, in that Sacrament, with the grace He has annexed to the outward sign.*

He has entitled the Tract "The Sacrament of Responsibility," because he finds that the Apostles (and especially St. Paul) hold all the baptized responsible for grace received at their Baptism, as will be abundantly manifest from an attentive perusal of *Romans* vi. ; *1 Corinthians* vi. x. xii. ; *Colossians* ii. iii. He would

refer the reader who desires to pursue further the line of Scripture argument entered upon in the following pages to his subsequent work, entitled "The Second Adam and the New Birth." (Bell and Daldy.) May God be pleased to bless this Tract to the edification of His Church, for Jesus Christ's sake !

CONTENTS.

	PAGE
Regeneration and Conversion essentially different	3
Practical importance of the doctrine of Holy Baptism	7
Texts of Scripture asserting or implying the doctrine of the Church on Holy Baptism	9
Answer to objection "that there are texts which counteract these"	12
The New Birth of Water and the Spirit in Baptism deduced from <i>John</i> iii. 5	14
Objections to above inference from <i>John</i> iii. 5 considered . . .	15
Doctrine of Remission of sins in Baptism deduced from <i>Acts</i> ii. 37-39; <i>Acts</i> xxii. 16; <i>Ephes.</i> v. 26; <i>Titus</i> iii. 5.	17
Baptismal death to sin and new birth to righteousness deduced from <i>Romans</i> vi. 1-8; <i>Colossians</i> ii. 12, 13	19
Entrance into a state of salvation at Baptism deduced from <i>1 Corinth.</i> x. 1-4; with practical application.	22
The case of Adults, even in Apostolic times, presents far more difficulty than that of Infants	26
Reasons for Infant Baptism, and arguments to show that every Scripture reason for that practice is equally a reason for believing that God blesses all Infants, in that Sacrament, with the grace He has annexed to the outward sign.	29
Benefits annexed to Circumcision, the initiatory rite of the Old Covenant, naturally prepare us to expect that greater are attached to Christian Baptism	33

	PAGE
Our Lord's gracious conduct to Infants, and the inferences we are naturally led to draw from it	35
Objections: That Infants are born in sin, and so unworthy recipients	37
That there must be a previous decree electing the child to eternal life	40
That those only receive grace whose parents or sponsors have faith	41
The misapplication of 1 <i>Peter</i> iii. 21, and the case of Simon Magus	41
Inferences in favour of Church doctrine from the Apostolic practice of baptizing households	43
Supposed deficiency of evidence in favour of Infant Baptism .	47
On the principles opposed to those of the Church, the privileges of the children of Christians are inferior to those of the children of Jews	52
Answers to various Objections:	
1. That the Church doctrine leads to the conclusion that a spiritual effect necessarily flows from the outward administration of the Sacrament	54
2. From certain passages in the First General Epistle of St. John	57
3. From 1 <i>Peter</i> i. 23 and <i>James</i> i. 18	63
4. From 1 <i>Corinth.</i> i. 14-16. (Christ sent me not to baptize, &c.)	64
5. From <i>Rom.</i> ii. 28. (He is not a Jew that is one outwardly, &c.)	67
6. From <i>Gal.</i> vi. 15. (In Christ Jesus neither circumcision, &c.)	69
7. From 2 <i>Corinth.</i> v. 17. (If any man be in Christ, he is a new creature; old things, &c.)	69
8. From the state of professing Christendom	71
9. From a belief that the elect cannot finally fall away .	75
10. From supposed results of the teaching of Baptismal Regeneration in deceiving professing Christians .	77

	PAGE
11. From its being suppose to make the grace of God to depend on the will of men	83
12. From supposition that the doctrine of Baptismal Regeneration is inconsistent with Justification by Faith	86
Luther's views of Baptismal grace	87
Conclusion	88
Appendix A	90
B	96
C, containing passages out of—	
Hermas	99
Justin Martyr	99
Irenæus	100
Tertullian	101
Athanasius	102
Chrysostom	102
Augustine	105
Luther	108
Melancthon	109
Calvin	110
The Homilies	114
Cranmer	115
Ridley	116
Latimer	116
Jewel	117
Hooker	119
Mede	121
Bishop Hall	123
Archbishop Usher	124
Jeremy Taylor	125
Barrow	127
Wesley	128

THE
SACRAMENT OF RESPONSIBILITY.

A DIALOGUE.

C. I WAS glad to see you at church yesterday, and still more so to observe that you seemed very attentive to the service.

D. I was pleased with the solemn and reverential manner in which the worship of God was conducted. There were some expressions in the service, however, which appeared to me to be unscriptural; and I have now come for the purpose of having some friendly discourse with you upon them.

C. Being myself thoroughly persuaded of the agreement of every part of our Prayer-book with the Word of God, I shall be most thankful if God should enable me to remove any misconception from your mind. What expressions struck you as being unscriptural?

D. Some parts of the service your Minister used when he was baptizing that infant after the chapter read from the New Testament. He read with a loud voice after he had baptized it in the name of the Trinity—"Seeing now, dearly beloved brethren, that this child "is regenerate, and grafted into the body of Christ's

"Church." How could he tell that it was regenerate? what right had he to say any such thing? Surely he must have had many misgivings in using such words, but as they were appointed, I suppose he had no choice about the matter.

C. I can well understand your expressing yourself so strongly on this subject; for I once thought pretty nearly the same.

D. I should like to know what altered your opinion?

C. My opinion was changed by reading the Scriptures.

D. Do you mean to say, that, by reading the Scriptures *only*, you came to believe that all children are *regenerate* when baptized?

C. Yes; I do mean to say that my study of God's word has led me to believe, that the child you saw baptized yesterday was there and then "born of water and the Spirit," that is, washed from the guilt of his birth sin, incorporated into Christ the second Adam, clothed with Him, counted by Almighty God as buried and raised again in His Son, and made a partaker of His Spirit—in the words of our Baptismal Service, "REGENERATE AND GRAFTED INTO THE BODY OF CHRIST'S CHURCH;" or, in the words of our Catechism, "MADE A MEMBER OF CHRIST, THE CHILD OF GOD, AND AN INHERITOR OF THE KINGDOM OF HEAVEN."

D. You think, then, that every child, at its baptism, has that vital change of heart given to it, which will *necessarily* make it live to Christ here, and enjoy His glory in the world to come?

C. I think no such thing.

D. But did you not say that you believed that each child was *regenerated and grafted into the body of Christ's Church* when baptized? Surely that implies that the child will grow up a true Christian.

C. According to my view, it does not necessarily imply this. Can there be no such thing as a barren branch in a fruitful vine? or a barren and worthless graft on a good stock?

D. Certainly; but you would not apply this to spiritual grafting into Jesus Christ?

C. I must so apply it, for Jesus Christ has taught me to do so in St. John's Gospel, chap. xv. where I read—"I am the true vine, and my Father is the husbandman. Every branch IN ME that beareth not fruit He taketh away," evidently implying that a branch may be for a time in Him, and yet barren and unprofitable. I believe that that child was then grafted into Christ, but whether he afterwards bear fruit to God's glory depends on his "*abiding in Him*." If he grows up ungodly, it is no reason for denying that he was once grafted into Christ, just as the unfruitfulness of a particular branch of a vine is no reason for denying that it is joined to the stem, and receives its nourishment from it. If a graft produced no fruit, you could not on that account say that it never had been grafted into the stock, but only that it had been grafted to no purpose.

D. I perceive, by what you say, that we attach different meanings to the word 'Regeneration.'

C. It certainly appears that we do, and this will

be found the source of much misunderstanding on this subject. The change which you call *Regeneration* or *New Birth*, I call *Conversion*. The Church is, and always has been, most careful in not confounding Regeneration with any after-change, however necessary that change may be, and I think we shall find that she has good Scripture reasons for so doing.

D. What explanation then do you give of this most important word 'Regeneration'?

C. Regeneration, or New Birth, is the Covenant-blessing, or "inward and spiritual grace," that God has attached to the Sacrament of Baptism. Conversion is the act of a penitent soul turning from sin and Satan to God and holiness, and may take place before, in, or after Baptism. In the case of an adult, Conversion must precede Baptism, or the Sacrament is profaned: in the case of a person who has been baptized in infancy, and who has neglected or despised his Baptismal engagements, and grieved the Spirit then given to him, Conversion must take place after Baptism, or the man never can enjoy the happiness of heaven.

I believe, that the child, which you saw baptized yesterday, was washed from the guilt of his original sin, grafted into Christ's mystical body, and made a partaker of His Spirit. This was his Regeneration, or New Birth: but yet, I believe that that child, if he grow up from his earliest years ever so full of God's faith and fear, will still have need continually to pray God in some such words as those of our Collect for Christmas Day: "that he being regenerate, and made

“God’s child by adoption and grace, may daily be renewed “by God’s Holy Spirit.” If, as is the case with such a lamentably large proportion of those baptized in infancy, he grow up unholy, and impenitent, he will have to be converted, *i.e.* he will have to turn from sin and Satan to God and holiness, or he will assuredly never enjoy that inheritance of which he was, in and by Baptism, made an heir.

D. But still I cannot understand what Scripture grounds you have for believing that all children are, at their Baptism, grafted into Christ’s body, the Church, and made partakers of His Spirit,—that they are made partakers of those glorious privileges which you just now recounted.

C. As I said before, I shall be most thankful if God enable me to set the truth convincingly before you, and as He alone can enable us to understand His word, let us both kneel down, and offer up a prayer for the guidance of His Spirit.

D. With all my heart.

C. “God, who didst teach the hearts of thy faithful “people by the sending to them the light of thy Holy “Spirit, grant us by the same Spirit to have a right “judgment in all things, and evermore to rejoice in “His holy comfort; through the merits of Christ Jesus “our Saviour, who liveth and reigneth with Thee, in “the unity of the same Spirit, one God, world without “end. Amen.”

D. What an appropriate prayer!

C. I took it from the Prayer-book. It is the Collect

we use on Whitsunday. But to proceed. As I told you before, I once thought much the same as you do on this subject, and the circumstances by which I was led, by God's blessing, to see my error, were the following.—When our present pastor came into the parish, one of the first acts of his ministry was to baptize my youngest infant. The week after, he called upon me, and requested me to become a teacher in his Sunday School. I told him I would gladly do so, but understood that he required all the children to learn the Church Catechism, which, I said, I could not conscientiously teach them. He inquired my reason with some surprise, and I answered, that as I could not teach my own children to say that *in their Baptism* they were made members of Christ and children of God, I could not teach others to do so. Upon this, my wife brought all our children into the room, which, for a time, interrupted the conversation; he talked to them on religious subjects suited to their tender years, and asked those who were able to say the Lord's Prayer, which they did. After they had left the room, he reverted to the subject, and inquired how I could have joined in the thanksgiving of the Baptismal Service of my own child, in which were rendered hearty thanks to God that He had made the infant His own child by adoption? I told him I had done so on the charitable supposition that it was so made; but that I should like the service much better if such strong expressions were not used in it. 'How strangely inconsistent you are,' he replied. 'You refused to thank God, at your child's Baptism, that it was made His child by adoption;

you refuse to teach it the Catechism, because it has to say therein, "my Baptism, wherein I was made a member of "Christ, the child of God;" and yet you teach it daily to say, in prayer to God, "Our Father." "Yes," I rejoined, 'but is it not somewhere written in Scripture that we are God's children by faith?' 'It is,' he replied; 'but do you know the context of the passage to which you refer?' I was obliged to confess that I did not. 'Well,' he said, 'here is a New Testament; look in *Galatians* iii. 27, and you will read, "Ye are all the children of God by faith in "Christ Jesus, *for* as many of you as have been baptized "into Christ, have put on Christ."' To this I answered, 'Does not this refer to persons who received the Sacrament of Baptism as adults? Can we apply it to infants who have not faith?'—He replied, 'Can we baptize them at all? If their want of faith, through their tender years, hinders them from receiving baptismal grace and privilege, let us delay their Baptism till we are assured of their faith. If God has mercifully allowed us to baptize them notwithstanding their tender years and consequent want of faith;—if His Son has said, "Suffer the little children to come unto Me," and bid us not despise them, for "of such is the kingdom of God," that it is not the will of His Father that *one* of these little ones should perish;—are we at liberty to suppose any of them deprived of the inward grace of the Sacrament?—that God makes it *on His part*, in the vast majority of cases, a mere ceremony, an empty sign? Had the Galatian Christians no children? If they had, did they baptize them? If they did, did the Baptism of

these Galatian children make the words of the Apostle applicable to them, or not?' I felt I could answer nothing to all this, it was very different from anything I had ever heard before. 'How is it,' he then said, 'that you did not come to me about this? I am always anxious that my people should bring their difficulties to me, and I would do what lay in my power to solve them.' I told him I had thought of doing so, but was deterred, from the feeling, that it was not a matter of sufficient consequence, for I did not like to ask his explanation of points connected, as I conceived, with a mere form or ceremony. 'I am afraid,' he rejoined, 'you have thought little about Baptism, if you so speak of it. Are you aware that the doctrine of Baptism is classed by the Apostle St. Paul among the "first principles" of the doctrine of Jesus Christ, among "the foundations" of the faith? In *Hebrews* vi. the Holy Spirit mentions six principles or foundations of the doctrine of Christ; "Repentance," "Faith," the "doctrine of Baptisms," and of "Laying on of hands," "Resurrection from the dead," and "Eternal judgment." Ask your own common sense, can that doctrine be of small importance which is classed as a first principle with *repentance, faith, and judgment to come*? And then, as regards its practical tendency, are you aware that St. Paul, in three of his Epistles, makes the doctrine of Baptism the strongest motive he can urge upon Christians to live holy lives? (*Romans* vi.; *Coloss.* ii. iii.; *1 Corinthians* x. 1—12.) Are you aware that the Scriptures tell us that the Apostle St. Paul himself *was* not cleansed from his sins till he partook of the

Sacrament of Baptism, which God had ordained for that purpose? After his conversion, after his prayers, after three days and nights of agony and fasting, he was told to "arise, and be baptized, and wash away his sins, calling on the name of the Lord." Evidently implying, that even *his* sins were not done away till he came to the ordinance, appointed by the Lord, for the communication of the cleansing efficacy of His blood.'

I was obliged to confess to him that all this was entirely new to me. I felt it to be a matter on which I had thought little or nothing, and I perceived from the passages of the Word of God he had brought before me that it required my most serious attention. He then gave me a list of Scripture texts, all bearing on the subject, and urged me to examine them with prayer for the guidance of that Spirit, Who alone can lead into all truth. I will read them over to you.

D. With all my heart. I know one or two passages in which very exalted language is applied to Baptism. I once mentioned them to my religious teacher, and he told me not to think anything of them, as he said they were metaphorical, or hypothetical, or figurative, or used some such expression respecting them.

C. If God tells us anything plainly and distinctly, we must take good heed that we do not fritter away the meaning of what He says by applying to it such terms as metaphorical, hypothetical, figurative, &c.

Here are the passages :—

- I. *St. John's Gospel* iii. 3—5. "Except a man be born again, he cannot see the kingdom of God. Nicodemus saith

“unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born *of water, and of the Spirit*, he cannot enter into the kingdom of God.”

- II. *St. Matthew* xxviii. 19, 20. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”

- III. *St. Mark* xvi. 16. “He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned.”

- IV. *Acts* ii. 37—39. “Men and brethren, what shall we do? Then Peter said unto them, Repent, and be *baptized* every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children,” &c.

- V. *Acts* xxii. 10 and 16. “And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.—And now why tarriest thou? arise, and be *baptized*, and *wash away thy sins*, calling on the name of the Lord.”

- VI. *Romans* vi. 1—4. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that *so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by Baptism into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

- VII. *Colossians* ii. 12, 13. "Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." iii. 1—3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."
- VIII. *Ephesians* v. 25, 26. "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."
- IX. *Titus* iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
- X. *Galatians* iii. 26, 27. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."
- XI. *Hebrews* x. 21, 22. "Having an High-priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."
- XII. 1 *St. Peter* iii. 21. "The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."
- XIII. 1 *Corinthians* x. 1—6, 11. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and

“did *all* drink the same spiritual drink : for they drank of that spiritual rock which followed them ; and that rock was Christ. . . . Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.”

- XIV. 1 *Corinthians* xii. 12, 13, 27. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body ; so also is Christ. *For by one Spirit are we all baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free. . . . Now *ye* are the body of Christ, and members in particular.”

Here are fourteen passages in which *salvation, or remission of sins, union with Christ, or being grafted into Christ's body*, are connected with Baptism ; I might have added several more, but I was desirous to confine myself to passages containing a direct allusion to the Sacrament.

D. I allow that many of these passages seem to favour the doctrine you draw from them ; respecting some, however, I am not able to see in what way you make them support your view. I grant that the greater part do connect salvation in some way or other with Baptism : still, two objections occur to my mind respecting them ; one is, that a number of other passages may be brought of a contrary tendency ; the other, that they refer to the Baptism of adults,—believing Christians of mature age, and not to that of infants.

C. As to your first objection.—To do away with the force of what our Lord says to Nicodemus respecting Baptism, one must be expressly told that, in spite of our Lord's own words, a man need *not* be “born of water and of the

Spirit" to enter into the kingdom of God. Again, with reference to *Acts* xxii. 16; if we could find it anywhere asserted that St. Paul was cleansed from his sins before his Baptism—when he first repented, or prayed, for instance—then we might say that one passage was neutralized by another, but which, I ask, should we then be called upon to believe? And so with respect to *Romans* vi. 1—4, if in another passage of that epistle we found, that *not all* the Romans who had been baptized had been "buried with Christ" in Baptism, that *not "so many of them as* "had been baptized into Jesus Christ had been baptized "into His death," and consequently "buried with Him by "Baptism into death, that like as He was raised from the "dead by the glory of the Father, even so they also should "walk in newness of life," but only *a part of them* who lived answerably to their Christian profession had been so co-buried and co-raised with Him;—then there would be a real contradiction in the Apostle's words. But mark what would be the consequence: St. Paul is arguing against the abuse of God's grace, and he uses an argument which reaches *all* to whom he addresses himself. *All* were in his view buried with Christ in Baptism, *i.e.* Baptism communicated to all a real interest in Christ's death—made them partakers of it, in order that all baptized might "walk in newness of life." If only a part of them had been buried with Christ in their Baptism, the great motive to *all* to live holy lives, which the Apostle urges from the fact of *each one's Baptism* being a burial with Christ into death, would not be applicable to *all*. The men who were inclined to abuse God's grace by continuing in sin

that grace might abound would say,—‘This does not apply to us. Baptism, in our case, was only a form. *It conveyed no grace for which we are responsible.* We may now live on according to the dictates of our natural hearts, until we receive some future Baptism of the Spirit to give us a saving interest in Christ.’

D. Do not think I would willingly disparage any one passage of God’s Word ; but I am not convinced that all these passages refer to the *outward rite* of Baptism. May not some of them allude to a Baptism of the Spirit independent of the application of water ?

C. Let us take the first of these passages ; our Lord’s words to Nicodemus ; “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” If our Lord here does not allude to Baptism by water, to what can He possibly allude ? He cannot surely intend to mislead His Church by connecting the new birth with water, if water has nothing to do with the new birth ; i.e. if God does not make it His instrument for conveying the grace of *Regeneration*. If the passage alludes to spiritual conversion at some period of life when the reasoning powers are fully developed, some change of *hopes, views, affections, and desires* (which in *modern* phrase is called *Regeneration*), why does our Lord mention water at all ? for according to *your* view of these matters, water is no agent in effecting this. And mark, too, what is most important, that the mention of water occurs in the second answer of our Lord to Nicodemus, not in the first. Our Lord *first* answered Nicodemus by saying, “Except a man be born again, he cannot see the kingdom of God ;” and

when Nicodemus asked for an explanation, in the words "How can a man be born when he is old?" our Lord *then* answered, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He explains being "*born again*," by the phrase being *born of water and of the Spirit*. If the order had been inverted; if our Lord had said in the *first* instance, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and, on Nicodemus asking for an explanation, He had said, "Except a man be born again"—omitting all mention of water,—in that case it might be said, that our Lord intended to qualify His previous assertion, so as to make the outward sign, *in all cases*, not necessary to the new birth. But the passage in the Word of God is exactly the contrary, and leads us to a conclusion from which we cannot possibly escape.

D. But does it follow from our Lord's words that the birth of water and of the Spirit must take place at the same time—the time of Baptism? May not a man be born of "water" at one time, and of the "Spirit" at some subsequent period?

C. Impossible. "To be born" is in every case one distinct event taking place at a definite moment. And as our Lord explains being "*born again*," by being "*born of water and of the Spirit*," if He means one thing by the first expression, "being born again," He must mean but one thing by the second expression, "being born of water and of the Spirit." And again, I may ask, if it be His meaning that a man may be born of water at one time and of the Spirit at another, why should He mention the birth of

water at all? If it be so insignificant in itself, and, *according to your principles*, so utterly unconnected with any spiritual change, what reason can be assigned for His mentioning it in the same breath with that spiritual change of feelings, affections, hopes, and desires, in fact, of the whole inner man, which you denominate Regeneration?

D. But I have read in a commentary, that to be "born of water and of the Spirit" means to be born of the "Spirit acting like water." Do you not think the words of our Lord may bear that meaning? 15

C. I think upon such a principle of interpretation you may make the Word of God mean anything you choose. If our Lord meant that, He would have said it. Words were not wanting to Him Who made the tongue itself, and gave to man his faculty of speech. Our Lord is telling Nicodemus how he is to enter into His kingdom, and surely, in a matter of such importance, He would not use language that required to be altered before it could be received or understood. Such a meaning was never heard of in the Church for 1500 years.

D. But this is only one of fourteen passages. I do not clearly see that all the others bear you out in your view of Baptism; indeed, one or two strike me as opposed to it rather than otherwise.

C. In the passages from *St. Matthew xxviii.* and *St. Mark xvi.* Baptism is distinctly enjoined as necessary to salvation; and surely the fact that our Lord commanded it just before His ascension, at His last interview with His disciples, stamps it as of no ordinary importance. *There must be some great mystery of grace attending a Sacrament,*

if it is enjoined in the very few parting words of our Lord to His disciples.

D. But does not our Lord's omission of the mention of Baptism in the latter clause of the passage from St. Mark show that He did not mean to make it indispensable? He does not say, "He that believeth not," *and is not baptized.*

C. How could He say any such thing? A man that did not believe would either not be baptized at all, or his Baptism, being in unbelief, would be a sacrament of condemnation to him, rather than of salvation. Our Lord presupposes that they who believe in Him will submit to be saved in His way.

To proceed from these to the two passages, *Acts* ii. 37—39, xxii. 16. In both, Baptism is enjoined for *remission of sins*, not of course independent of right dispositions to prepare men for it, but as the appointed instrument for the conveyance of the saving effects of Christ's blood to those who repent and believe. With these two we may class *Ephesians* v. 26, where Christ is said to "cleanse His Church *with the washing of water by the word.*" Here then are three passages, all bearing out the doctrine of our Creed, "I acknowledge one Baptism for the remission of sins." To these we may add *Titus* iii. 5:—"By His mercy "He saved us, by the *washing of regeneration*, and renewing of the Holy Ghost."*

D. That is one of the passages to your use of which I

* This phrase is interpreted as applying to Baptism by Luther, Calvin, Beza, Jewel, Hooker, Bp. Hall, Barrow, Jeremy Taylor, Beveridge, Mede, Wesley, Alford.

object. May not "the *washing of regeneration*" mean the inward application of the Spirit to purify the heart, independent of any outward Baptism with water?

C. Not on your principles. You hold, I suppose, the leading outlines of what is popularly called "the Calvinistic system?"

D. I do.

C. Well then, according to the divines of that school, *Regeneration* is not a washing, but an entire change of principles, desires, affections, and hopes, which has nothing to do with remission of sins, but must rather be kept totally distinct from it. It is considered the most dangerous of all errors to confound them, and the man who does so in the slightest degree is held by persons of your school to be utterly in the dark respecting the first principles of religious knowledge. The work of the Lord Jesus in *washing* from sin, *i.e.* in *Justification*, and the work of the Spirit in *Sanctification*, are not to be confounded, and against such as do confound them that system directs its direst anathemas.

The teaching of the Church, on the contrary, makes such a passage as this plain and intelligible. We hold that Jesus Christ is now present in His Church by His Spirit, and by that Spirit He applies all the effects of His Cross and Passion to individual believers; that consequently, in Baptism, the Spirit sanctifies water to the "mystical washing away of sin," so that when the Sacrament is administered, inasmuch as what the minister does he does in the name of the Trinity, it is not he who baptizes, but Christ Himself, by His Spirit, according to

His promise, "Lo, I am with you alway, even unto the end of the world." In this way we are enabled to recognise that Baptism is now, what it was at the beginning, a Sacrament for the remission of sins, and grafting into Christ's body, and the adoption of the person baptized into the family of God ;—in other words, the Sacrament of Regeneration. And we find, in confirmation of this, that the Church in its earliest and purest times held the same view, and invariably interpreted this text, and that in our Lord's discourse with Nicodemus, as referring to the Baptismal washing in which the Spirit applies the blood of the Saviour for the remission of sins.

To proceed—in *Galatians* iii. 26, Baptism is a *putting on* of Christ, in which (according to Luther's exposition of the passage) the Christian puts on Christ evangelically ; he clothes himself with Christ's righteousness, and this he states is done in Baptism.

D. There are yet three other passages that I should like to see more clearly how you apply to your purpose. Two of them are those in which Baptism is spoken of as a death, burial, and resurrection with our Saviour. I always thought that the expressions in *Romans* vi. 1—4, *Coloss.* ii. 12, 13, were merely figurative, or typical ; that they taught baptized persons that they *ought* to die continually to sin and rise to newness of life.

C. So they do ; but how do they teach this ? By assuring us, that Baptism was the means by which we were, each one for himself, savingly united to Christ in His death to sin and resurrection to a new or justified life. Christ died for sin, for the sins of the whole world ;

and each one of us, if we would not everlastingly suffer the penalty of our own sins, in our own persons, must suffer the penalty of that sin *in Christ*, and be absolved from it in *Him*. This, the Apostle expressly asserts, is done for us in the Sacrament of Baptism. It is the appointed instrument by which we are made partakers of His death and resurrection. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried with Him by Baptism into death*, that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." "*Buried with Him in Baptism, wherein* also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." See, then, the force and beauty of the Apostle's argument. He is reasoning against those who would pervert the grace of Christ to the indulgence of sin. He appeals to them on the ground of what took place at their solemn admission into the Christian covenant. They were then co-buried and co-raised with Christ. When they went under the water, and rose again, it was not a simple bath, or washing, but a SACRAMENTAL *death, burial, and resurrection* with the Saviour. They went, as it were, into the tomb with Christ, when they went under the water of Baptism, and rose from the tomb with Him when they came out, and were, by doing so, accounted as having died and risen again with Him, freed as completely

from *past* sin as a dead man is who has suffered the penalty of death for sin, but, unlike him, freed from sin to live again to God, if so be that they did not go counter to their baptismal rising again; which the Apostle's argument implies that they might do. They were then *new creatures in Christ* (by virtue of their union with Him who died once for all for sin), just as we say, that a man who is discharged from prison, free from debt, is a new man: he can begin life anew, freed from the pressure of his old burdens. Christ had died for sin in their stead, and risen again, and they had been made partakers of His death and resurrection. He died to sin once, but He rose again and lived to God. So was it with them. They were to *reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord*. If they again returned to the service of sin, they committed an act as outrageous as if a criminal, who had once been sentenced for a crime, and had escaped the sentence of the law, because an innocent person had voluntarily chosen to suffer in his stead, should, notwithstanding this, again commit the same act from the consequence of which he had been so mercifully delivered.

D. The exposition you give of this important passage is almost entirely new to me.

C. That is because your reading has been confined to expositors who consider that to be merely *figurative* which the Apostle declares to be *real*, and who teach us, that when the Apostle asserts that we *have* died to sin in Christ at some past time, he merely means we *ought* to die to sin in ourselves at some future time. They know

full well that if they take the verses as they stand, in the words of the Holy Ghost, it would destroy their whole system. It may assist you in understanding this important passage to remember, that the key to it is in the first and second verses of the chapter. St. Paul there appeals to men not to *continue in sin* because they *are dead*, or rather (as the original has it) *have died to sin*. This death to sin may be either a *Sacramental* death in Baptism, by a Sacramental union with Christ's death; or a death of affection and desire, so that the person so dead has no stirring of an evil nature within him, as the limbs of a dead man stir not. That it does *not* mean the latter is evident from the persons against whom the Apostle is arguing, men who would continue in sin that grace might abound, and who surely could not, *in that sense*, be called dead to sin; it must then mean the former, and with this the whole chapter harmonizes.

D. There is yet another passage, 1 *Corinthians* x. 1—4, &c. What doctrine respecting Baptism do you gather from this?

C. The same that I gather from half the others; that it is a present deliverance from the guilt of sin, and an entrance into a state of salvation, which salvation, however, is to be "worked out with fear and trembling," or we shall not finally enjoy that eternal salvation, for the attainment of which we have been already *saved* at our entrance into the Church of Christ. St. Paul saw with sorrow that many among the Corinthians were not walking worthy of their vocation; they trusted that, having been once washed from sin, and engrafted into Christ,

they would be finally saved without strenuous effort on their own part. He writes to disabuse them of so gross an error. At the end of the preceding chapter, the ninth, he tells them, that so far from feeling sure of *his own* salvation, he kept under his body, and brought it into subjection, lest, having preached to others, he himself should become a castaway. He then proceeds (in the tenth chapter) to stir up the Corinthian Christians to wholesome fear respecting themselves. He does this by bringing before them the example of the deliverance of the children of Israel out of Egypt, the greater part of whom, so delivered, perished, through their own repeated sin, before they arrived at the promised land. *St. Jude*, in his Epistle, in a similar passage applies the word "saved" to the deliverance of the Israelites: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, *having saved* the people out of the land of Egypt, afterwards destroyed them that believed not." Both Apostles, then, bring before their converts the example of a multitude of persons, whom God *saved*, and yet they finally attained not the end for which He saved them. He saved them from Egyptian bondage, from Pharaoh and his host, and brought them into the wilderness for the very purpose of giving them the promised land; but, in the words of the Psalmist, "they thought scorn of that pleasant land, and gave no credence unto His word." The Apostle would warn the Corinthians by their example; but how is he to do this? The salvation of the Israelites was a salvation from slavery in brick-kilns, from a bondage of the outward

man ; the salvation of the Corinthians was, on the contrary, of a spiritual nature, altogether from spiritual foes, from the guilt and punishment of sin. How then can St. Paul show any likeness between these two salvations, so as to make the one a figure or type of the other, and thus induce his Corinthian converts to "take heed" after the example of the Israelites?—one being, so to speak, a salvation in the visible, the other in the invisible world. He does so in this way. You observe how he uses the word *all*,—"all our fathers"—"*all* passed through the sea"—"*all* were baptized." Now, between *all* the Israelites and *all* the Corinthian Christians there was but one point of resemblance, and that we may call a Sacramental one. Every Israelite, without exception, was baptized to Moses in the Red Sea ; every Corinthian Christian was baptized into Christ. St. Paul seizes on this one resemblance for his purpose. The Baptism of the Israelites in the Red Sea was their salvation ; it was the thing by which, and the moment at which, they were saved from Pharaoh ; and all, without exception, who partook of the Red Sea Baptism were thus saved : those who perished in the Wilderness equally partook of the salvation with those few who resisted the temptations of the Wilderness, passed Jordan, and entered into rest. The Baptism of the Corinthians must have been to *each one of them* a corresponding salvation, a salvation answering to the different dispensation under which they lived, or St. Paul could not possibly have brought the *whole body* of the Israelites as an example to the *whole body* of the Corinthian Church. If the Corinthians had not *all* been brought into a real

state of salvation at their Baptism, how could any comparison be instituted between them and a body of men *all* of whom had, at *their Baptism*, been so signally delivered from bondage and death, and translated into liberty? Does not this show us, that if we deprive the Sacrament of what God has joined to it, viz. its saving grace, we deprive ourselves of the power of making use of it as a motive to holiness; and that if we restrict the reception of grace to those who afterwards improve that grace, we are utterly unable to apply the Sacrament, as a motive to holiness, to those to whom the Apostle applied it—that is, to those who most needed it—to men who, so far from improving grace given, were tampering with idolatry, and defiling their bodies with gross sin? Such as these St. Paul was alluding to when he wrote this part of his Epistle, for he had said a little before to these same persons, “Flee fornication” (chap. vi. 18), and in the fourteenth verse of this chapter, “Flee from idolatry,” and both on the same ground, that they had been made “the body of Christ” (chap. x. 17). If the Baptism of such as these had been of no present efficacy, as some would assert, because they afterwards showed themselves to be unstable, or sensual, how could the Apostle have made the use of it he did? His argument for *present* holiness, because of *past* deliverance, AND THE RESPONSIBILITY THEREBY INCURRED, would fall to the ground, and be utterly inapplicable to the case of the very individuals for whose especial warning he was writing at the time.

D. I thank you sincerely for your pains in explaining

these important passages ; but do they not refer to the Baptism of persons who at the time when they were baptized were adults, and understood the nature of the rite ? Can we apply the doctrine contained in them, with equal certainty, to those baptized in infancy ?

C. Before we enter upon this part of the subject, allow me to ask,—Do you in your heart believe that the blessings these texts reveal to us, as connected with Baptism, really attend the Baptism of adults—such adults, of course, as come with due qualifications ? Do you believe that an *adult* must be born of water, and of the Spirit, before he can enter into the kingdom of God ?—that when an *adult* comes to Baptism, repenting and believing, his sins are there and then washed away, as St. Paul's were ?—that *so many adults* as are baptized into Jesus Christ are baptized into His death, and consequently buried with Him in Baptism ?—that *so many adults* as have been baptized into Christ have put on Christ ?—that *adults* are cleansed from their sins, with the washing of water, by the word ? I think, if you examine the workings of your own mind on the subject, you will find, that it is far more difficult to believe that the blessings attending Baptism, mentioned in the texts I have brought forward, are given in the case of adults than in that of infants. To take a case that occurred here : Our former minister baptized some years ago two grown-up persons. One of them was the son of Quaker parents ; he had lived for some time previous to his Baptism a consistent life, and had exhibited many signs of what is called “true conversion.” The other

had been brought up amongst dissenters who denied Infant Baptism ; he also had been for years a regular attendant at the public service of God, and a man of unblemished character, but by no means exhibited the signs of spirituality that the other did. The clergyman wished to put off his Baptism till he should exhibit more decided marks (as he expressed it) of genuine religion ; but he said, ‘What right have you to keep me back from an ordinance which our Lord declares ‘necessary to salvation? I will unfeignedly renounce ‘the Devil and all his works, and I heartily believe ‘that Jesus Christ is the Son of God.’ They were accordingly both baptized. Now, respecting the first, I felt it most difficult to believe that not till the moment of Baptism (and certainly he was not till then born of water) he was regenerated, and grafted into the body of Christ’s Church ; but to which must I give credit, the *express* words of my Saviour, or my preconceived notions? “Heaven and earth shall pass away, but my words shall not pass away.” Respecting the second, it was equally difficult, from opposite reasons, to believe that in his case such great and inconceivable benefits took place, as that he should be co-buried and co-raised with Christ—clothed with Christ,—and receive the remission of his sins ; and yet he appeared to be far better qualified for Baptism than many of the Christians to whom St. Paul addressed his Epistles, whom he addresses as “carnal,” and solemnly warns against falling into gross sin ; such as the Corinthians, for instance : and yet to all these Corinthians he said, “Ye are washed,

"ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "Know ye not that your bodies are the temples of the Holy Ghost?" "Know ye not that your bodies are the members of Christ?" "Now ye are the body of Christ, and members in particular."

D. It is indeed most difficult to believe that in Baptism *even persons duly prepared* receive such benefits.

A. It is most difficult to believe, but on that account is it not to be believed, when Scripture expressly asserts it? Believing heartily *all* God's Word is most difficult. I mean, exercising a *living* faith in *all* of it. And yet to do so is part of our state of trial. In a cold and dead state of the Church, now happily passed away, we read of many who could not be brought to believe that salvation is only through the merits of our Redeemer; and now, in a different state of things, Christian responsibility is assailed even in the religious world, and through the instrumentality of professedly religious persons; and the doctrine of a judgment according to works, though supported by innumerable declarations of Scripture, is cast aside. It may not be difficult for a person in this age to believe that Christ died for our sins, and rose again for our justification, and ascended to intercede for us; yet the same person may by no means exercise a realizing faith in the same Saviour as always present in His Church: "Lo, I am with you alway, even unto the end of the world;" or in the doctrine of the Church being the body of Christ, though St. Paul has written very much in his Epistles to explain and apply it.

D. But you are wandering from the point. You have not yet begun to show that those passages you gave me respecting Baptism apply to the Baptism of infants as well as to that of adults.

C. I am coming to that very point: I have made some observations to show that many of us do not believe that this teaching respecting Baptism is applicable to *any* Baptism, under *any* circumstances, in this age of the Church. This is most important, for it shows us that we either believe the Sacrament itself to be changed, that it has worn itself out, so to speak, and has not the efficacy it had when Christ instituted it; or it shows us that our present views of it are unscripturally meagre and inadequate. Allow me, before we discuss the case of infants, to ask you—Do you believe that it is right to baptize infants? and, if you do, may I ask your reason for so believing?

D. I believe that it is right to baptize infants, because I think that they ought to be dedicated to God from their earliest years.

C. But what reasons have you from Scripture for this practice?

D. I consider that Baptism takes the place of Circumcision; and, as the latter was administered to infants, so also should the former.

I think also that we have full warrant for baptizing them in our Lord's gracious conduct to infants, when He took them up in His arms, put His hands upon them, blessed them, and said, "Of such is the kingdom of God."

Besides, we continually read of the Apostles baptizing whole households, in which households there must have been some children.

And the very fact of there being no command again; it makes it more than probable, that it is God's intention that children should be baptized; especially when we take into account the circumstances under which the New Testament was written. These are the leading Scriptural reasons I have for the practice.

C. The usual arguments. Let us see whether you holding these does not naturally and fairly require you to hold something further. I think we shall find that each of the Scripture reasons you have alleged for Infant Baptism is, when examined, a reason for going a step further and believing that each child, at its Baptism, receives the inward and spiritual grace with the outward and visible sign. What was Circumcision?

D. The rite of admission to the privileges of the Jewish Covenant.

C. What privileges did the Jews receive from their covenant?

D. They had the promised land, the possession of the Scriptures, the ordinances and laws of the Jewish Church and the Messiah came of one of their families.

C. You have omitted one of the most important. Were they not children of God?

D. I think not; at least, not as a nation.

C. You are mistaken. Turn to Romans ix. 3, 4: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who

“are Israelites, to whom pertaineth the *adoption*,” &c. Here you see that St. Paul tells us “that the adoption belonged to the Israelites *after the flesh* ;” not simply to the “elect remnant” who in all ages served God, but to the men who were then filling up the measure of their iniquities by rejecting Christ ; for it is only respecting such as these that St. Paul could have the intense sorrow of heart that he describes himself as suffering. You will find that God addressed the nation as His children from the first, and continued to do so, even in the times of their most grievous rebellion. He tried to win them over to live as His children, and return to their Father’s house, on the ground that He had already made all of them His children. So *Exodus* iv. 22 : “Israel is My son, My first-born.” And *Isaiah* i. 2 : “I have nourished and brought up *children*, and they have rebelled against Me.” Our Lord also, having evident reference to His brethren after the flesh, says to the Syrophœnician woman, “It is not meet to take the *children’s* bread, and to cast it to the dogs.”

But to take another view of Jewish privileges. We find that Jehovah addressed the Jewish Church (not in its best times, but when it had departed from Him as an adulteress from her husband) in terms taken from the marriage union, the closest of human relationships. Look at the first three chapters of *Jeremiah*, especially chapter ii. 2, 3 :—“Go and cry in the ears of Jerusalem, saying, “Thus saith the Lord, I remember thee, the kindness of thy youth, *the love of thine espousals*, when thou wentest after me in the wilderness.” *Jeremiah* iii. 14 :—“Turn,

O backsliding children, *for I am married to you.*" Ezekiel xvi. 8:—"Now when I passed by thee and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and *entered into a covenant with thee*, saith the Lord God, *and thou becamest Mine.*" I feel I can give you but a faint idea of the evidence these chapters afford in confirmation of what I have stated respecting this privilege of the Jewish Church, by reading a verse or two from them. I earnestly request you to peruse them for yourself with a view to the matter.*

Now, to whom are such expressions as these, so full of grace and love, applied? Who are they whom God strives to draw to Himself with such cords of long-suffering and tender mercy? Are they the pious Jews, the elect remnant who had not bowed the knee to Baal? or are they the nation—the mass of the circumcised, who had yet to be exhorted to put away the foreskin of their hearts, and be no more stiff-necked? Clearly the latter. These passages lose all their force, if applied to those Jews only who realized their state of grace and responsibility. *They* had kept their marriage covenant with God, and so could not with any degree of propriety be exhorted to return, when, with all their deficiencies, they yet continued under the roof of their Husband.

D. But was the time of their Circumcision their introduction to these Covenant-blessings *in all cases*?

C. God tells us so, when He ordains Circumcision.

* See Appendix A, in which the evidence of Jeremiah and Ezekiel is drawn out in full.

“ This is my covenant, which ye shall keep, between me
 “ and you, and thy seed after thee ; every man child
 “ among you shall be circumcised.” If after the eighth
 day any Jew was not circumcised, God’s covenant with
 Abraham was broken in the case of that particular uncir-
 cumcised child. “ The uncircumcised man child whose
 “ flesh of his foreskin is not circumcised, that soul shall
 “ be cut off from his people ; he hath broken my covenant.”
 You remember that even Moses narrowly escaped death
 for neglecting this duty to his child (*Exodus* iv. 24, 25).
 And it was the introduction to these covenant blessings
in all cases, for if there were *any* Jews to whom Circum-
 cision was a mere form, conveying no covenant blessings,
 it surely must have been those who, in the times of
 Jeremiah and Ezekiel, revolted from God ; and yet we
 have seen how these very backsliders were invited to
 repent and return, because of covenant blessings already
 in time past made over to them.

D. I perfectly see to what your argument leads, or at
 least to what you would wish it to lead. It is, that if a
 Jew, by circumcising his child, necessarily brought him
 into a state of privilege and responsibility, a Christian,
 bringing his child to receive the sacrament of initiation
 into a better covenant, founded on better promises, must
 expect much more in Baptism at the hands of God ; and
 that, as in the one case, *all* Jewish children received the
 peculiar blessings that fitted them for *their* dispensation,
 so, in the other, *all* Christian children must receive a
 blessing adapted to fit them for the higher and more
 glorious kingdom into which they are brought.

C. It is ; but I would have you carefully remember that ours is an infinitely higher dispensation than the Jewish. We must not lower our children's Baptismal blessing, by supposing that it is nothing more than the blessing received by a Jewish child at its Circumcision. The benefit received by our children in Baptism must be a benefit corresponding to our better state of things. This is the dispensation of the Spirit ; and so (to carry out the analogy) our children must be, in some mysterious way, by Baptism, made partakers of God's Spirit. This is borne out by the fact, that we find St. Paul in his Epistles invariably addresses his converts as partakers of the Spirit, though there is ample proof, from the inspired Word, that many among them had only "a name to live, and were dead." To take the example of the Corinthians. He warns them against the grossest sins, not by denying that they were partakers of the Spirit, and so exhorting them to seek it, but by assuring them that they were already possessed of it. "Know ye not that your body "is the temple of the Holy Ghost?" "Know ye not "that your bodies are the members of Christ?" "By "one Spirit are we all baptized into one body." "Now "ye are the body of Christ, and members in particular." (1 *Corinthians* vi. 15, 20 ; xii. 13, 27.) I say *invariably*, for we do not find a single instance to the contrary. Nothing can be more marked than the contrast between St. Paul's way of speaking to Churches, which even at that early age were composed both of good and bad, and that adopted among Christians calling themselves spiritual at the present day. But the limits of a conversation like

that in which we are now engaged are utterly inadequate to bring before you the mass of evidence on this subject from the Apostolical Epistles.* *You see then how your first Scripture reason for baptizing infants leads you on to believe that God gives to each baptized infant the covenant blessing He has annexed to the sacrament.*

I will now proceed to consider another reason, taken from Scripture, that you gave for the Baptism of Infants. You alluded, I think, to our Lord's laying His hands on them, and blessing them, and saying that "Of such is the kingdom of God;" and you infer, I suppose, from this, that, as our Lord did not then refuse to lay His hands upon them, and bless them, because they could not from their tender years exercise a lively faith in Him, so now He will not refuse to receive them in Baptism, though they can no more at the time of their Baptism understand the nature of the rite than those Jewish children could understand what our Saviour Christ meant by His outward gesture and deed. You also infer that, if our Lord said of infants, "Of such is the kingdom of God," we are by no means to refuse them the sacrament that brings them into that kingdom.

D. I certainly do hold that this act of our Lord is the greatest possible encouragement to a parent to bring his child to Baptism. It removes his chief difficulty, which

* The reader is particularly requested to peruse Appendix B; in which the evidence on this subject is considered more in full. If he wishes to pursue this branch of Scripture investigation further, he will find the greater part of St. Paul's Epistles examined with a view to this subject in my "Second Adam and New Birth," second edition, chapters vi.—xi.

is the inability of his child, from its tender years, to understand the nature or appreciate the blessings of our Lord's ordinance.

C. Just so. But must you not go on a step further, and admit that it is not only the greatest encouragement to a parent to bring his child, but also gives him the fullest warrant for believing that his child *there and then* receives a blessing? If it removes his difficulty respecting the lack of actual faith in his child being a barrier against his receiving Baptism, does it not equally remove the difficulty of believing that his child is, in Baptism, made a member of Christ and the child of God? Let us take this transaction of our Lord's in connexion with what He says in other places respecting children. In *St. Matthew* xviii. the chapter before the one in which we have this account, we learn, that when the disciples disputed which of them should be the greatest, our Lord "called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. . . . Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. . . . It is not the will of your Father which is in heaven that one of these little

"ones should perish." Can we imagine good-will declared more emphatically than in these expressions? It is saying very little to assert that He puts them on a level with believing adults,—He puts them above them, He holds them forth as an example. Can we believe that He who would thus speak of little children would either deny them Baptism into His body, or *in any case* degrade their Baptism into a mere form? Is it likely that He who instituted Baptism for the conveyance of such blessings to believing adults, as we have seen in various passages of God's Word, should rob it of these blessings in the case of those whom He set forth as patterns of meekness and simplicity to such adults? Everything that He says of them would lead us to believe that, if He granted them Baptism at all, He would vouchsafe to them its full blessing. If He allowed them to receive it at all, He would ensure that they received it to all the saving intents and purposes for which He instituted it.

D. But can children be said to receive the Sacrament of Baptism worthily, when they are conceived and born in sin?

C. Of course no one, strictly speaking, receives it worthily. The best-prepared and best-qualified adult who receives it, comes to it under the burden of his sins, in order that he may be freed from that burden. At least, such was the case with St. Paul. To him it was said after he had repented, believed, prayed, and fasted, "Arise, and be baptized, and wash away thy sins." When we speak of receiving it worthily, we mean with due preparation, with the qualifications of sincere repentance and

is the inability of his child, from its tender years, to understand the nature or appreciate the blessings of our Lord's ordinance.

C. Just so. But must you not go on a step further, and admit that it is not only the greatest encouragement to a parent to bring his child, but also gives him the fullest warrant for believing that his child *there and then* receives a blessing? If it removes his difficulty respecting the lack of actual faith in his child being a barrier against his receiving Baptism, does it not equally remove the difficulty of believing that his child is, in Baptism made a member of Christ and the child of God? Let us take this transaction of our Lord's in connexion with what He says in other places respecting children. In *St. Matthew* xviii. the chapter before the one in which we have this account, we learn, that when the disciples disputed which of them should be the greatest, our Lord "called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoso shall receive one such little child in my name, I will give him. But whoso shall offend one of these little ones which believe in me, it were better for him that he should have a millstone hanged about his neck, and be drowned in the depth of the sea. . . . not one of these little children shall be lost. . . . Father, who is in heaven, I pray thee, forgive them, for they know not what they do."

“ones should perish.” Can we imagine good-will declared more emphatically than in these expressions? It is saying very little to assert that He puts them on a level with believing adults,—He puts them above them, He holds them forth as an example. Can we believe that He who would thus speak of little children would either deny them Baptism into His body, or *in any case* degrade their Baptism into a mere form? Is it likely that He who instituted Baptism for the conveyance of such blessings to believing adults, as we have seen in various passages of God’s Word, should rob it of these blessings in the case of those whom He set forth as patterns of meekness and simplicity to such adults? Everything that He says of them would lead us to believe that, if He granted them Baptism at all, He would vouchsafe to them its full blessing. If He allowed them to receive it at all, He would ensure that they received it to all the saving intents and purposes for which He instituted it.

D. But can children be said to receive the Sacrament of Baptism worthily, when they are conceived and born in sin?

C. Of course no one, strictly speaking, receives it worthily. The best-prepared and best-qualified adult who receives it, comes to it under the burden of his sins, in order that he may be freed from that burden. At least, such was the case with St. Paul. To him it was after he had repented, believed, prayed, and fasted, “be baptized, and wash away thy sins.” When receiving it worthily, we mean with due preparation and the qualifications of sincere repentance and

faith, which the Scripture has laid down: and we affirm that what our Lord says of children, "Of such is the kingdom of God," fully warrants our believing that God accounts their guilelessness and freedom from actual transgressions in the stead of actual preparation. Each of the children brought to Jesus was, like ours, conceived and born in sin; yet our Lord never alludes to this, but passes it over altogether, and, in another place, holds them forth as an example to His followers. He evidently considered that it presented no bar to their receiving His blessing through the laying on of His hands; and this bears us out in believing that Original Sin presents no obstacle to our children receiving grace from Him in a sacrament He has appointed for the conveyance of such grace.

D. But are we warranted in gathering from this transaction that our Lord blesses all infants brought to Him in Baptism, with the grace He has annexed to it? We know that adults can come to Baptism, and from unbelief or carelessness receive no spiritual blessing; and may it not be so with some infants? The case of Simon Magus proves that a person may be baptized, and have neither part nor lot in Christ.

C. There is not one word in the narrative, either in St. Matthew or in the other Evangelists, to make us suppose that these children were different from any other children, *i.e.* that they had qualifications for receiving a blessing from the Saviour through the laying on of His hands which other children had not; and our Lord's words respecting children in the preceding chapter are

equally unqualified or unrestricted. Consider the words, "Suffer little children to come unto me, for of such is the kingdom of God." "It is not the will of your Father which is in heaven that one of these little ones should perish." Is there any limitation implied here to prevent *any* professing Christian parent from either bringing his child to Baptism, or subsequently educating him as one who has then received grace and adoption?

It is impossible to suppose but that each of these children received a blessing,—a blessing at the time, which they might afterwards forfeit by actual sin; and yet common sense tells us, that what our Lord did to the infants brought to Him from a particular city He could not have done to the adults of that city. Why? Because the adults, having a certain freedom of will, must come of themselves; they must have presented themselves to receive imposition of hands, whereas the infants were brought in the arms of others. The adults among whom He sojourned were actuated towards Him by various motives; some by faith, others by unbelief, or curiosity, or malice. It is manifest, that if the adults received a blessing from the imposition of His hands, it must have been through the co-operation of their own wills, as our Lord only healed those in whom He perceived faith: but not so the children; they were all on a level, they all had to be brought; no one of them repented or believed any more than another. If birth-sin, or want of reason to understand the rite, could have kept away *one*, or hindered *any* from receiving Christ's blessing, it must have hindered *all*. If guilelessness, or freedom from

" ye are

" Lord J.

" ye not

" Ghost !

" member

" Christ, &

D. It

Baptism

C. It is

is it not t

it ? Belie

I mean, ca

to do so :

dead state

read of ma

salvation :

and now, :

bility is a

the instrum

the doctri

supported

cast aside.

age to be

again for

us ; yet the

realizing t

His Church

end of the

the body

in his Ep

conceived and born in sin, it behoved the parents who brought them to see to their own faith and holiness, or the children could receive no blessing, as the service would be a mockery? But instead of this, what *does* He say? "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." He puts both the parents and their faith entirely out of the question. He does not allude to it, or them, in any way. He does not say, "Suffer the faithful parents to bring their children," but He says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." He shows as plainly as both words and deeds can show, that *children do form an exception* to the rule which some persons put forth as an invariable rule in God's dealings, that none can in any dispensation receive grace, except they are in a fit state of mind at the time, *i.e.* "unless they have certain moral pre-requisites, such as repentance and faith." As to any previous decree qualifying some children, and disqualifying others, can it by any stretch of interpretation be reconciled with our Lord's express words, "It is not the will of your Father which is in heaven that one of these little ones should perish"?

This gracious mode of speaking which our Lord adopts respecting infants, ought, in all fairness, to prevent the misapplication of another passage to their case, the only one of those I enumerated in which Baptismal grace is spoken of as conditional, 1 *Peter* iii. 21. "The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but

"the answer of a good conscience toward God,) by the
 "resurrection of Jesus Christ." You hear it said by
 those who separate the outward sign from the inward
 grace, in the case of infants, that the answer of a good
 conscience is required, or the Baptism is of no saving
 efficacy. Certainly; but to whom does this apply? Only
 to adults: if it applied to infants, it is equally of force
 against their receiving Baptism at all, as their conscience
 not being yet formed, nor capable of discernment, can
 give no answer, good or bad. If the infant, when he
 grows to man's estate, exhibits no "answer of a good
 "conscience toward God," it does not show that he was
 not regenerated in Baptism, but it shows that he has
 received grace in vain, and must take heed lest he be
 in the end found worthy of far sorer punishment, as
 one who has "trodden under foot the Son of God, and
 "counted the blood of the covenant wherewith he was
 "sanctified an unholy thing, and hath done despite unto
 "the Spirit of grace."

The application of the case of Simon Magus to the
 Baptism of young children may be answered in the same
 manner. Our Lord's mode of speaking of infants, and
 His whole demeanour towards them, show that it must
 be, to the last degree, contrary to His will, to class
 any one of them with that miserable reprobate.

*We have now fully examined the second Scripture reason
 you gave for the Baptism of Infants, and we find that it
 too leads you on a further step in the same direction; viz. to
 assuredly believe that an ever-present Saviour gives to each
 little one the inward grace with the outward sign.*

D. I grant that the arguments you have brought forward seem to forbid a separation of the outward sign from the inward grace of the Sacrament, but I have several other objections to which I should like to hear your replies.

C. With all my heart. But before you proceed to state them, let me call your attention to another reason you gave for baptizing infants. You mentioned that the Apostles baptized whole households, and that it is impossible to suppose but that in these households there were some children. We have distinct records of three, viz. of Lydia,—of the Philippian jailer,—and of Stephanas at Corinth. We naturally gather from this, that whenever the head of a family embraced the Christian faith, and was baptized, the members of his household were baptized also. At the time, then, that the Apostolical Epistles were addressed to the several Churches, there would be in each of those Churches a number of young persons who had been admitted into the Church in infancy, and growing up, were receiving their profession of faith from their parents just as ours are. Now there is this most remarkable fact to be noticed in these Epistles, that all the Christians of the several Churches to which they were sent are addressed as being already in a state of grace, and partakers of adoption and of the Spirit of God; and are appealed to, on the strength of this, to “walk worthy of their vocation,” to “quench not the Spirit,” and to “work out a salvation” already commenced. Take for instance St. Paul’s Epistle to the Romans. The first *practical*

application that the Apostle makes of the doctrine of the Cross to the hearts, consciences, and lives of the Romans, is in the beginning of the sixth chapter, and is grounded on the fact of the Baptism of each one of them being a burial with Christ, a partaking of the benefits of His death in Baptism: "Know ye not, that "so many of us as were baptized into Jesus Christ "were baptized into His death? Therefore we are "buried with Him by Baptism into death; that like as "Christ was raised up from the dead by the glory of the "Father, even so we also should walk in newness of life." Could the Apostle possibly have made so general an appeal as this, if he had had the smallest doubt respecting its reaching *all* to whom he wrote? If there were then a number of persons in the Roman Church, concerning whom, on account of their having been baptized in infancy, there were serious doubts as to their having received anything but the outward form, how could they *all* be addressed as sacramentally dead to sin, and buried with Christ? How could *all* be told to "reckon "themselves dead indeed unto sin, but alive unto God "through Jesus Christ our Lord"? It is worthy of remark that there is not one exhortation to holiness of life in this Epistle which is not grounded on Baptismal grace; for the Apostle, having devoted his sixth chapter to inculcate holiness, reverts to doctrinal matters, with which he occupies the next five chapters; and when he resumes the consideration of the duty arising from grace bestowed, at the beginning of the twelfth chapter, he does it by calling to their recollection their

Baptismal privilege of being "members of Christ" (xii. 4, 5); "For as we have many members in one body, "and all members have not the same office: so we, "being many, are one body in Christ, and every one "members one of another;" and then follows a long series of practical exhortations, all depending on this doctrine of *all* "being one body in Christ." If then the young members of the Roman Church had not, each one for himself, been brought into the body of Christ by Baptism, not one single practical precept, not one motive to a holy life, in the whole Epistle, could be applied to them. We turn to another Epistle, where the same argument of responsibility, arising from grace given in Baptism, is expressed nearly in the same words (*Colossians* ii. 12; iii. 1, 3): "Buried with "Him in Baptism, wherein also ye are risen with Him "through the faith of the operation of God, who hath "raised Him from the dead." "If ye then be risen "with Christ, seek those things which are above, where "Christ sitteth on the right hand of God." "For ye "are dead," &c. Then follow a number of precepts, all deriving their force from this assumed burial of the Colossians with Christ in Baptism, and, *among them*, *one to children* (verse 20), evidently implying what is almost entirely lost sight of, that *they* were baptized, and had each one received in their Baptism not only the outward sign, but the inward grace, of a death to sin in Christ (verse 3). Let us see what a contrary view would lead to. If, after the example of the Apostles, other missionaries, as converts multiplied,

added households to the Church by Baptism, in a few years the proportion of those baptized in infancy would be greatly increased in all the Churches. If then, in the case of these baptized as infants, there was no certainty of the inward grace accompanying the outward sign, it could by no means be said to the Galatians in a few years' time, "Ye are *all* the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." The same, of course, may be observed respecting the Corinthians: the words, "Know ye not that your body is the temple of the Holy Ghost?" "Know ye not that your bodies are the members of Christ?" "By one Spirit are we all baptized into one body." "Now ye are the body of Christ, and members in particular,"—would in a few years be to them obsolete forms of expression, or the occasion of a most dangerous error. Now, seeing that the Apostle uses the doctrine of Baptism as one of the strongest motives to his converts to live holily,—nay, the very strongest, because they were then united to a holy God and Saviour, by a Holy Spirit, in order that they might be holy in thought, word, and deed,—it is a serious thing to think that such an appeal could only be made with any show of reason within a few years after the first planting of any Church. Here, too, is a "*first principle of Christ's doctrine,*" "*a foundation,*" that ceases to be of any practical utility or extensive application in less than half a century—ceases to be of any practical utility when it is most wanted! *We think then that the third*

Scripture reason you gave for Infant Baptism will, when examined by the light of other Scripture, lead to a firm belief in the truth of God's causing the inward grace to accompany the outward sign in the case of all infants.

D. I cannot but acknowledge the force of much that you have brought forward ; but I must confess that, though I mentioned several reasons taken from Scripture in favour of Infant Baptism, my mind often wavers on the subject. I wish that the evidence for it in the Word of God were more explicit.

C. Very well. If the evidence for Infant Baptism is insufficient, let us give up the practice, rather than change, in the case of infants, that doctrine of the Sacrament which we find plainly stated in the Word of God. In the New Testament the grace of Baptism is declared to be 'remission of sins,' a 'burial and rising again with Christ,' 'a putting on of Christ,' and 'a grafting into Christ's body.' Let us not separate what God has joined. If there be good reason from Scripture for believing that infants may be baptized, let them be baptized ; let us believe that their Baptism conveys to each of them the blessings which we have seen that God has annexed to it, and brings them under the obligations to holiness which arise from the fact of their *having received* those blessings ; and let us, as we are bound, follow out our belief by plying them with the Baptismal motives to newness of life that we find used in Scripture. You say that you wish the evidence for Infant Baptism were more express than it is. You gave me some short time ago several excellent reasons

from Scripture, three of which we have considered at length. I do not see how their force can be evaded.

D. No ; but two objections continually present themselves to my mind, and prevent my making that use of the doctrine of the Sacrament which you seem to do : one is, that Infant Baptism is not once mentioned in the New Testament ; the other, that the Scriptures seem to imply that faith is necessary in the recipient, in all cases, before the Sacrament can be administered ; so that we have no right to conclude, from the Jews being commanded to circumcise their children, that we should baptize ours.

C. I think one consideration drawn from the Word of God will enable us to dispose of the latter argument. What is Circumcision called by St. Paul in *Romans* iv. 11 ?

D. He calls it a “ seal of the righteousness of the faith which Abraham had, being uncircumcised.”

C. Here then we have Circumcision described in such a way as apparently to forbid its being administered to any but grown-up persons who can exercise faith, and yet we know that when Abraham (to whom Circumcision was a seal of the righteousness of his previous faith) was circumcised, all his household, including every child above eight days old, was circumcised also. There is no place in the Scriptures in which faith is spoken of as requisite for Baptism more strongly than it is here spoken of as requisite for Circumcision.

Thus then we see, that though faith was needful to Abraham before he could receive the sign and seal of God's covenant, yet the want of faith did not hinder the children of his household from receiving the same sign and seal.

So in the case of the jailer at Philippi, and of Stephanas at Corinth, though faith was requisite before *they* could be baptized, yet the want of faith did not hinder the children of their households from receiving the same Baptism, as the conveyance to them of the blessings of a more gracious covenant than that into which God entered with Abraham ; the Mediator of this new covenant having obviously included children within its scope when He said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

D. But it is sometimes objected that we have no evidence that there were children in these households.

C. We read of the Apostles baptizing three households. Now, how few records have we in the Acts, and Epistles, of the actual administration of Baptism ? We read (*Acts ii.*) of the Baptism of three thousand ; and enough is written to convince us that if any person, on seeing the miracles of the Apostles, believed, he was baptized ; and so the Epistles are addressed to bodies of men whose Baptism the Apostle takes for granted, though the actual administration of the Sacrament is recorded in but a few instances. As then we must necessarily believe that multitudes were baptized besides those whose Baptisms are actually recorded, so we must also believe that very many whole households were baptized besides the three of which particular mention is made. And are we to suppose that in none of these there were any children ? Not only must these households have included children, but, in accordance with the institutions of society then existing, there must have been slaves,

and *their* children, all the absolute property of their master ; all of whom would have to be baptized if it could be said, with any degree of correctness, that the *household* was baptized.

D. What you say of Circumcision, as bearing upon Baptism, appears true ; but how is it that we are obliged to rely on the Old Testament for so material a part of our argument, when we know that its precepts respecting ritual observances are not binding upon Christians ?

C. We Churchmen consider it by no means so material a part of the argument as you do ; into this, however, I will not now enter, as I wish to meet you entirely on your own grounds ; but remember, that the Old Testament is that part of the Word of God which St. Paul alludes to when he speaks of “all Scripture being given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

Let me now remind you of another reason you gave for the practice of Infant Baptism, and that is, ‘that the fact of there being no command against it makes it more than probable that God intended infants to be baptized ; especially when we take into account the circumstances under which the New Testament was written.’ Consider who the persons were to whom the first command to receive Christian Baptism was addressed. They were all Jews, to whom St. Peter said, “Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. . . . For the promise is unto you, and

“to your *children*.” How could they understand the words, “and to your children,” except as a permission to baptize them? For remember, that they had been educated in a religion, one of the first principles of which was, that children should be admitted into covenant with God from their earliest years. Their education, if it had been a religious one, had been based on the covenant-relationship existing between them and the God of Abraham from their eighth day. But a better covenant, founded on better promises, was brought in, which was to supersede the old. And the act of entrance into the grace of the New covenant was a rite, viz. Baptism; just as the act of entrance into the Old was a rite, viz. Circumcision; Baptism, in the one, answering in point of place to Circumcision in the other. Would not then these Jewish converts naturally ask, ‘Are not our children to be partakers with us of the blessings of being grafted into Christ’s body? If we had continued as we were, we could have grafted them into God’s ancient Church, and trained them from the first as partakers of God’s promise to Abraham, and their Circumcision would have been to them an assured token of God’s favour. Is there to be nothing answering to this in the better state of things you are bringing in? Did not your Master say respecting little children, “Of such is the kingdom of God”? did He not hold them forth as an example to adults, and bid us “take heed not to despise one of them”? These considerations will serve to show, that the earliest converts would naturally expect that their children should be baptized; if therefore such a thing were unlawful, we should look for a plain command against it.

If we are not allowed to baptize our infants, or to believe that Baptism unites them to Christ and makes them partakers of His death, does it not strike you that the children born under this dispensation of grace are worse off than the children born under the inferior dispensation which preceded it? We have seen respecting Circumcision, that it at once made the infant a partaker of the blessings and responsibilities of the old covenant; for instance, St. Paul says, it made a man "a debtor to keep the whole law." If we have nothing corresponding to it in our better covenant, then we are driven to the conclusion that motives to holiness could have been addressed to the Jewish child, which cannot now be addressed to the Christian, at least with equal certainty.

For the Jew could say to his child, 'You belong to the family of Abraham, the friend of God; and the thought of that should make you love God, and hate evil. God made a covenant with him, whereby He assured to him great and precious promises, and at the same time commanded him to walk before Him, and be perfect. He made not that covenant with him alone, but with all his seed; and so you, from your eighth day, have been partaker of the good things of this covenant, and have been a child of God, and God has loved you as one of the seed of His friend. You have in your flesh the very mark God ordained as a pledge of His lovingkindness to you; and a witness of the way in which He requires you to serve Him, by putting away the sinful lusts of the flesh. Give yourself up therefore to His service who has already brought you near to Himself, by having made you His

‘child, a member of His Church, and a partaker of all the blessings of His covenant.’

But if we are to give up Infant Baptism, or, which is pretty much the same thing, renounce our belief in its saving efficacy *in all cases*, can we similarly appeal to the consciences of our children? Should we not be compelled of necessity to address them as so many heathen children, “having no hope, without God in the world”? We might, it is true, speak of the love of Christ to little children, and so urge them to come to Him; but the Jew would still have an immense advantage over us; he would say, ‘God not only loves children,—He loves *you*, and has already blessed *you* by bringing you into His covenant:’ whereas the Christian could only say, ‘God loves you if you are one of His elect children. You will know by your conversion whether Christ’s ordinance of Baptism has been anything more than a mere form in your case, for then God’s Spirit will so act upon you as to overpower your will: and till I see the outward sign of this work of the Spirit, I cannot hold you responsible for any interest in the promises of the Gospel.’ *Thus we see that your fourth Scripture reason for Infant Baptism equally forbids us to separate the outward sign from the inward grace in the case of Infants.*

D. I still see some apparently insurmountable difficulties connected with your view of this subject.

C. I am most anxious to explain to the best of my power every difficulty; but remember, that the things of God are so far above our limited understandings, that, after all our investigations, some difficulties will attend

the most clearly revealed truths. It is part of our trial to believe the truth in spite of objections; but let us take especial care that these are not of our own making, by a too rigid adherence to some human system, contrary in many important particulars to God's Word.

D. My first objection is, that, according to your doctrine, a spiritual effect *necessarily* flows from the outward administration of the Sacrament.

C. You do not fairly state the case. I am as far as any one from believing that there is any inherent virtue in the Sacrament itself; but I do believe, that God, in His allwise purposes, has graciously been pleased to annex a certain grace to the outward sign when that sign is worthily received; and I do believe that all infants receive the Sacrament worthily, for reasons I have before stated. I would put the question in this way. Are infants born in sin and inheritors of Adam's evil nature? If so, is it their fault? Is not this evil nature theirs by the very fact of their having been brought into the world through the agency of human parents? Is it not clear then, that at a time when they are perfectly unconscious of what they are receiving, the evil nature of the first Adam is communicated to them: they are engrafted into a bad stock, by an act of others, with which they have nothing to do? If then, by that of which they are at the time quite unconscious, viz. their being brought into existence, they are made partakers of sin and death (for St. Paul says, *Ephesians* ii., that "all are by nature children of wrath"), why should they not, by an act of which they are

as little conscious at the time, viz. their Baptism, be made partakers of the righteousness and life of the Second Adam? It must be so, for the Scriptures say, "Where sin abounded, grace did much more abound." Read all the latter part of the fifth chapter of St. Paul's Epistle to the Romans. The Apostle alludes to infants in verse 14. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead (*infants of course as well as adults*), much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." Let us apply these words to the case we are upon. Just as the sin of the first Adam was sufficient to involve a world in ruin, so the righteousness of the Second Adam is sufficient to rescue a world from that ruin. If then for every infant that comes into the world, inheriting a depraved nature, and defiled by birth-sin, a redemption has been wrought out on the cross of Jesus Christ amply sufficient to atone for its birth-sin, why should not Baptism, applying the blood shed for all men, be given to each infant, seeing that this blood was shed for it, just as much as for the grown-up sinner who comes to Baptism with the clearest views of its nature and obligations? It received a curse, as a child of the first Adam; why should it not

similarly, i.e. when unconscious at the time, receive a blessing in a dispensation where "grace much more abounds" under the Second Adam? This chapter (v.) of St. Paul's Epistle to the Romans prepares my mind to believe and expect, that God will at least accord to His Son Jesus Christ, the Second Adam, what He accorded to the first Adam. Now God accorded to the first Adam, that mankind through him should receive a taint of sin, and an entailed condemnation from their very birth—that the helpless infants of his posterity should be made sinners from the womb, partaking of an evil nature from him by the very fact of their parents bringing them into existence. And all, without exception, are thus begotten in sin. Why then may I not believe that God, who is *rich* in mercy, will contrive a way by which helpless infants may have the better nature of the Second Adam imparted to them when they are unconscious of what they are receiving? And this must apply to all children, in order that, at least in the Gospel kingdom, the remedy may be co-extensive with the disease.

Of course we are referring to the children of professing Christian parents only, for we do not baptize indiscriminately the children of the heathen, because we know for a certainty that they will not be brought up in the knowledge of their privilege, and so the Sacrament will be, to all intents and purposes, thrown away.

D. Are there not, however, certain expressions in the first Epistle General of St. John that appear to militate against your view of the Regeneration of all

Infants in Baptism? I think you must allow—indeed the thing is too evident to be contradicted for a moment—that the vast majority of those baptized in infancy fall into many and grievous sins, and can by no means be said to love their brethren with a Christian love, and they unquestionably are overcome by the world; and yet St. John tells us, “Whosoever is born of God doth not commit sin:” “We know that we have passed from death unto life, because we love the brethren:” “Whatsoever is born of God overcometh the world.” How do you reconcile strong statements such as these with your view of Regeneration?

C. Let me first ask,—how do you reconcile them with *your* view of Regeneration? You hold that Regeneration is that total change of heart and mind, of views, feelings, affections, and desires, which I denominate Renewal or Conversion: this, you assert, is “to be born again;” and the Apostle says, “Whosoever is born of God doth not commit sin.” Now I ask you to call to mind the most perfect Christian you ever knew, and tell me, would not that man confess with the same St. John, “If we say “that we have no sin, we deceive ourselves, and the “truth is not in us;” and with St. James, “In many things we offend all;” and with truth too: and yet would you deny him spiritual Regeneration in *your* sense of the word? Again, when you look at the history of the Church from the time of the Apostles to the present, and see how men who were *in the main* good men and good Christians, exhibiting decided marks of what you call spiritual enlightenment, have yet disputed one among

another to the subversion, *for the time*, of Christian charity; would it not require a very bold figure of speech to say that they *loved the brethren*, i.e. the particular brethren they were opposed to? And ask any minister of the Gospel you choose, whether he has not known, and mourned over, persons entangled in and overcome by the world, who exhibited at one time every mark of being 'savingly influenced by the Spirit.'

D. Undoubtedly what you say is true, and all are alike agreed that the words of the Apostle cannot be taken absolutely in their bare literal meaning. Do not you think we may explain them thus, "Whosoever is born of God doth not *habitually* commit sin;" "They that are born of God, *generally speaking*, love the brethren;" "Whatsoever is born of God, *eventually* overcometh the world"?

C. No, I do not think such explanation satisfactory, for by it you make one Apostle contradict another: you make St. John contradict both St. Paul and St. Peter. All the Epistles were written in the same age of the Church, to men exposed to nearly the same dangers and temptations. We may take it for granted, that St. John addressed his *general* Epistle to such persons as those to whom St. Paul addressed his *particular* Epistles. Now let us bear in mind one circumstance connected with the early Churches. They were harassed by a class of heretics called Gnostics, who, amongst other wicked errors, denied the truth of our Lord's human nature,—that is, that He was man like ourselves in all things, sin excepted; they

also denied that He was the Christ; and introduced the most shameless Antinomianism, asserting that a Christian had full liberty to commit what sins he pleased. To these persons the Apostles are continually alluding, and St. John especially, from the very best authority (that of Irenæus), is known to have written his Epistle with the view of combating these errors. On this account he says, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God;" which he says in order to oppose their false doctrine respecting our Lord's nature; and further, "Who is a liar but he that denieth that Jesus is the Christ?" an assertion made in opposition to the same heretics, who affirmed that the Son of God and the Christ, were different persons. I mention these texts to show that his Epistle was mainly written to confute the errors of the Gnostics, or he could not have introduced such expressions. He had, however, to oppose their deadly Antinomianism also. They asserted that a man's being born of God gave him a licence to sin with impunity, and to conform to heathenism rather than endure persecution for Christ. Against this his argument is of this sort—

' You mistake Christianity altogether. It is a holy, self-denying, unworldly principle, whereas you make it a carnal and a worldly one. Whosoever is born of God doth not commit sin, *in so far as he is born of God*. The principle given him at the time of his new birth was a holy principle opposed to sin, for it was the influence of the Holy Spirit of God. When allowed its *full* effect in the soul, it will extirpate all sin, fill a man with love to God and to his brother, and enable him to overcome the

‘ world. The Christian who commits sin does not commit
 ‘ it as having liberty to do so by virtue of being born of
 ‘ God, but he sins at the instigation of the evil nature
 ‘ remaining in him from his first birth. The Christian
 ‘ who is, in the very least degree, overcome by the world,
 ‘ is overcome *in spite of* the new principle implanted in
 ‘ him—in the face of his new birth, not in accordance
 ‘ with it, as you Gnostics affirm.’* In this way St. John’s
 mode of speaking exactly agrees with St. Paul’s in *Romans*,
 chap. vi., where the latter appeals to them against similar
 Antinomianism, on the ground of each one of the Roman
 converts “being buried with Christ in Baptism,” *to the end*
that they should “walk in newness of life.” If any of the
 Romans continued in sin, it did not make void the
 Apostle’s words, that they were in Baptism united to
 Christ, and partakers of His death; but it showed that
 they went counter to the principle, the intention, and the
 grace of their Baptism. So when St. John says, “Who-
 soever is born of God doth not commit sin,” he cannot
 mean to contradict what he had said a little before, “If
 we say that we have no sin, we deceive ourselves;” he

* The writer desires to direct attention to the following quota-
 tion from St. Augustine, as exactly expressing his views of the true
 interpretation of this passage: “He that is born of God sinneth
 not.” “For were this nativity by itself alone in us, no man
 “ would sin: and when it shall be alone, no man will sin. But now
 “ we as yet drag on that which we were born corruptible, although
 “ according to that which we are new born, *if we walk aright*, from
 “ day to day we are renewed inwardly. But when this corruptible
 “ shall have put on incorruption, life will swallow it up wholly, and
 “ not a sting of death shall remain. Now this sting of death is sin.”
 —St. Augustine, *Contra Mendacium*.

must mean, whenever a Christian commits sin, he acts in direct opposition to the principle of his new birth. Again, the same Spirit who inspired St. John to write his General Epistle, inspired St. Paul to write his Epistle to the Corinthians, in which the latter had to combat the very same three evils that St. John had to oppose in his. St. Paul had to warn and admonish those who, so far from "not committing sin," were falling into the deadly sin of fornication (1 Cor. v. 4—7, vi. 18, x. 8); he had to admonish those who, so far from "loving the brethren," were, by reason of their envying, strife, and divisions, yet carnal (1 Cor. iii. 3); he had to admonish those who, so far from "overcoming the world," were conforming to heathen practices (1 Cor. viii. ; x. 7, 14, 21). And what arguments does he employ? Does he deny their *regeneration* in the case of those who fell? No, he appeals to them by it in the words, "Know ye not that ye are the temple of God?" "Know ye not that your bodies are the members of Christ?" "Know ye not that your body is the temple of the Holy Ghost *which is in you?*" "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "By one Spirit are we *all* baptized into one body." "Now ye are the body of Christ, and members in particular." "We then, as workers together with Him, beseech you that ye *receive not the grace of God in vain.*" (1 Cor. iii. 16; vi. 15, 19; xii. 13, 27; 2 Cor. vi. 1.) I think you will see by this, that no other interpretation of St. John than that I have mentioned will make him speak the same thing as St. Paul. And similarly with

what we shall advance from St. Peter. If St. John, by saying "Whatsoever is born of God overcometh the world," means that God grants to every one, once regenerate, infallible perseverance to eternal life, how could St. Peter with any truth speak of persons who, "having *escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ*, are again entangled therein, and overcome, and so the latter end is worse with them than the beginning"? But the agreement of St. John with both his brother Apostles will be abundantly manifest, if we understand him to mean by the expression, "Whatsoever is born of God overcometh the world," that the new principle implanted in a Christian at his Baptism will, *in so far as* it is influential, and is allowed full scope, infallibly overcome the world; and that he uses this argument in opposition to those heretics who maintained that a man, by virtue of his new birth, is at liberty to conform to the world.

Again, supposing that St. John is writing to the same sort of Churches as those to whom St. Paul wrote *his* Epistles, he must write to some who were not exhibiting signs of Regeneration, but rather the contrary. On *your* principles, how inconceivable it is that he does not exhort his readers to become regenerate. On *our* principles such an extraordinary omission is quite consistent: he considers them by Baptism regenerate, and exhorts them to let that Spirit which they had received work its full work within them; in the same way as St. Paul, who does not exhort the Corinthians to become temples of the Spirit, but to live as men who were already made His temples.

D. Do not St. Peter and St. James, in their respective Epistles, tell us, that *the Word of God* is sometimes the instrument of our Regeneration, apart from Baptism? Does not St. Peter say "being born again, not of corruptible seed, but of incorruptible, by the Word of God;" and St. James, "of His own will begat He us with the word of truth," without mentioning Baptism?

C. No. If their words imply what you seem to think, they would contradict our Lord's words, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." Where do they use such an expression as "we are born of the word without Baptism"?* The Apostles Peter and James do not allude in these passages to the written or preached word merely, but to the whole Gospel dispensation, under which are included all the means which contribute, in the various ways God has appointed, to bring about man's new birth

* But supposing that they do allude to the power of the written or preached word on the conscience, a familiar case will show that by this they did *not* mean to exclude our Lord's ordinance. A missionary goes to Hindostan to preach the Word of God. A Hindoo by the grace of God feels the power of that word, is convinced of his sin, of his need of a Saviour, and that Jesus Christ is such a Saviour as he needs. He is converted, and baptized. Three things contributed to his new birth: *first*, the will of God which brought the missionary to his abode; *secondly*, the Word of God which, under grace, convinced his conscience; *thirdly*, the Saviour's Sacrament, in which he was born of water and the Spirit, and so entered into the kingdom of God. Well, the same Hindoo is encouraged by the missionary to bring his infant to baptism, by which it too is born again by the same means as its father was: *first*, by the will of God which brought the missionary; *secondly*, by the Word of God, in such texts as, "Suffer the little children to come unto me, and

in Baptism. Under this dispensation is included, and above all, the gift of the incarnate Word, into w mystical body we are grafted when baptized ; then written or preached word, by which the conscience of adult sinner is awakened, and he is led to seek Bapt then the Word of Institution coupled with the Wor promise of the Saviour (*Matthew xxviii. 19, 20*), to be His Church to the end of the world, and so to make Baptism of its least minister, in its latest age, as v and efficacious as that of an Apostle, and by which w each administration of Baptism becomes His act, not act of the baptizer ; Baptism not being a mere bath washing, but a bath or washing in the name of the Fat and of the Son, and of the Holy Ghost.

D. I am ashamed to mention another object grounded on a passage of Scripture ; still it is so o used that I should like to hear your answer to Persons say it is utterly incredible that St. Paul co have believed that Baptism conveyed regeneration, w he thanks God that he baptized none of the Corinthi but Crispus and Gaius, and that " God sent him not baptize, but to preach the Gospel " (*1 Cor. i. 14, 17*).

C. I am glad you are ashamed of such an objecti

" forbid them not, for of such is the kingdom of God ; " " T heed that ye despise not one of these little ones," &c., w texts encouraged its father to bring it, by Baptism, to Christ well as the missionary to receive it in Christ's name ; *thirdly*, the act of Baptism, as its father was. If it be objected that child cannot be, in Baptism, born " by the Word," because it nei understands nor has faith in that Word, I answer, that this equ tells against its being baptized till it has the full use of reason.

It is incredible to me how any man, after reading the whole chapter containing this text, could use such an argument. St. Paul gives the reason *why* he thanks God that he had baptized only two of the Corinthians, in the very next verse. And what is that reason? "He thanked God that he had baptized none of them, *lest any man should say that he had baptized in his own name.*" The Corinthians were divided into parties. One said, "I am of Paul;" another, "I am of Apollos." If St. Paul had baptized many of the Corinthians, those who had been baptized by him would have boasted that they were baptized by one who was not a whit behind the chiefest Apostles; whereas those baptized by Apollos, they would affirm, had only been baptized by an inferior minister: and so Christ's holy ordinance, "the one Baptism," would have been the occasion of division instead of union. St. Paul thanks God that he has given no occasion for division; inasmuch as the baptism of Apollos, or any other minister commissioned to perform it, was as valid for uniting a man with Christ in His death, and grafting him into Christ's body, and making him put on Christ, as that of the highest Apostle in the Church. Your argument would be excellent if any one in the Church affirmed that the grace of Baptism was in proportion to the dignity of the administrator,—that an Archbishop's Baptism conveyed more grace than a Bishop's—a Bishop's Baptism more than a parish priest's;—but if that argument be used for the purpose of making St. Paul disparage his Master's ordinance, and contradict himself, it only shows the ignorance or dishonesty of the man who uses it: his ignorance

in being unacquainted with the context ; his dishonesty, in passing such an interpretation on his hearer's or reader's credulity, in the confident expectation that they would not refer to the context.

The inconsistency of persons who use this argument is still more glaring, when we consider that they allow that Baptism conveys spiritual blessings to believing adults, and that the majority of those baptized in the Apostle's time were sincere in their profession. Surely, in the case of *such* persons as St. Paul's converts, it could not have been a form so insignificant as to make the Apostle thank God that he was not troubled with the administration of it.

I repeat again, I am glad you are ashamed of such an objection.

D. As you encourage me to mention any objections that may present themselves on this subject, I am sure you will bear with me while I bring under your notice some few others, which I am frequently in the habit of hearing.

C. Bring forward all you remember. I know, from my own experience, how often an objection, to which we do not readily see the answer, will weigh against the clearest evidence of an important doctrine; and hinder us from making that profitable use of it which God intends, by destroying or weakening our faith in such doctrine.

D. Well then, there is a passage in the second chapter of St. Paul's Epistle to the Romans, which clearly implies that no outward rite is of any avail, unless there be a changed heart and a right life on the part of him who had

received it. "He is not a Jew, which is one outwardly ; neither is that Circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly ; and Circumcision is that of the heart, in the Spirit, and not in the letter ; whose praise is not of men, but of God." May we not say the same of the Christian profession and Baptism, that 'he is not a Christian, which is one outwardly ; neither is that Baptism, which is outward in 'the flesh,' &c. ?

C. Assuredly we must say so : but then we must take heed that we say it in the same sense as St. Paul said what he did of Circumcision ; not in a sense which his words will never admit of, when duly considered.

First, then, let me ask, does St. Paul mean, when he says, "He is not a Jew, that is one outwardly," that when a descendant of Abraham did not lead the life that he was bound to do by his profession, he was on that account not a Jew by nation, but belonged to some other race ? He certainly cannot mean that. Again, does St. Paul mean, that the cutting of his flesh, which every Israelite underwent on his eighth day, was not literally Circumcision ? Certainly not ; for that was the name that was given to the outward rite by God Himself (*Genesis* xvii. 10, 11). Again, does St. Paul mean that this outward rite did not bring the child into covenant with God ? He cannot mean this ; for God said, when He instituted Circumcision, "My covenant shall be *in your flesh* for an everlasting covenant." Again, does St. Paul mean that the outward rite did not bring a man under responsibility ? He could not mean that either ; for he himself

says in another place (*Gal. v. 2*), "I testify again to *every man* that is circumcised, that he is a debtor to keep "the whole law." He must mean the same thing as he had indicated a few verses before, that Circumcision is not only a rite, but a state into which a man is brought by the rite ; a state which, by disobedience, may be made uncircumcision, without implying for a moment that the man was not originally circumcised,—or that his Circumcision was not the token of a covenant made at the time on God's part,—or that the covenant sign did not bring him under an obligation to keep the whole law. In this way we may apply this text to Baptism. We must tell the baptized man, living in sin, that his Baptism *profits* him nothing ; nay rather, will immeasurably increase his condemnation : but this is a very different thing from telling him that his Baptism *was nothing*. It would be well for him if it were. That he is not now "walking in newness of life" does not prove that he was not once "buried with Christ in Baptism," in order that he *might* "walk in newness of life." The Corinthians were many of them defiling the body of Christ, but St. Paul does not rebuke their various sins by denying that they had been made partakers of the Spirit in Baptism. On the contrary, he says to them, "By one Spirit are we all baptized into one body." "Now ye are the body of Christ, and members in particular."

D. There is another passage of which a similar use is made, in *Galatians vi.* "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new "creature."

C. Ask the persons who bring forward this text, if they dare to substitute the word "Baptism" for the word "Circumcision," and say, 'In Jesus Christ neither Baptism availeth anything, nor the neglect of Baptism, but 'a new creature,'—if they dare to assert that the Baptism which Christ instituted in His last words on earth, and His Apostles preached for remission of sins, and putting on of Christ, is so utterly useless a ceremony that it is of no consequence whether a follower of Christ despises it, or not. If they dare not say such a thing, why do they bring forward the passage? If they say they do so to warn the baptized that their Baptism will not avail unless they live as "new creatures in Christ," we reply that we go much further, and say, that so far from availing, it will be the means of treasuring up against them *far more* wrath in the day of wrath and revelation of the righteous judgment of God.

D. Another text to which frequent reference is made is 2 *Corinthians* v. 17: "If any man be in Christ, he is a "new creature; old things are passed away; behold, all "things are become new." The signs of the new creature are laid down, such as new hopes, new affections, new desires, new fears; and it is asserted that if any man have not these marks, *i.e.* is not a truly converted man, he is not in Christ, and never has been; his Baptism was nothing but a mere form, which did not graft him into Christ, or make him partaker of the Spirit.

C. To make the text mean all this, it must be considerably altered, and must be read, 'If any man be once in 'Christ, he will always continue to abide in Him as a new

creature ;' whereas our Lord said, "Every branch ⁱⁿ ~~me~~ that beareth not fruit God taketh away ;" and counselled His very Apostles to abide in Him ; warned them, that if they did not abide in Him, they would not bear fruit ; and told them how they were to abide in Him, viz. "by keeping His commandments" (*St. John* xv. 1—6). Every word of this implies that they would not *necessarily* abide in Him because they had been once grafted into His body. I believe that every infant is made, at its Baptism, a new creature, *as far as its circumstances will admit* ; the guilt of its birth-sin, derived from the old Adam, is washed away ; it is brought into a new state ; grafted into a new stock ; has a new relationship to God given it ; and is endowed with a new principle, which, *if duly improved*, will enable it, *but not compel it*, to walk in newness of life : but its Baptism does not place it in new circumstances of life ; it does not give it, for instance, religious parents, who will tenderly foster the grace given it ; and will not keep it out of the way of vicious associates. If its parents were ungodly before its Baptism, they will be so after, and being averse to holiness themselves, they are not likely to bring up a child as if it were "*holy* " (*1 Corinthians* vii. 14). If the parents, though religious persons when they brought the child to the font, had inadequate views of the Sacrament of Baptism, through adherence to a false system, its Baptism will not change *their* deeply rooted prejudices, and **make** them look for, and tenderly cherish, a principle of grace which they conscientiously think it presumptuous to expect.

This reminds me of another objection brought by unthinking people against the Church doctrine of the Regeneration of all infants duly baptized. We are asked how we can suppose it possible that all the professing Christians belonging to corrupt Churches (such as those of the Roman Catholic and Greek Communions) are regenerated in Baptism, when they for the most part grow up in such abject superstition and ignorance? We answer that Regeneration is only the beginning of a life which has to be nourished by food adapted to it. This food is the Word of God, and the ordinances of His Church. If the Word of God be withheld, and the ordinances of His Church debased by idolatrous additions to their primitive simplicity, the child must of necessity grow up ignorant and superstitious. It is the Word of God that witnesses of the Saviour, converts the soul, gives wisdom to the simple, rejoices the heart, gives light to the eyes; in a word, makes the man of God perfect, "thoroughly furnished unto all good works." If this Word of God be withheld, the soul, humanly speaking, must suffer. The Baptism of an infant in Spain or Italy does not give to his parents or sponsors a knowledge of God's Word, neither does it bring him into a state of religious liberty in which he can, without molestation, read it, or hear it read in his own tongue; it does not give him spiritual instructors capable of applying it to his conscience. It does not remove from the church he frequents the images before which he is taught to bend his knees, nor does it insert the second commandment into the catechism he is taught to repeat, from which catechism it has been designedly excluded. Why then are we to

believe that God's Sacrament is deprived of its grace because men hinder its blessed effects by their ignorance and superstition ?

D. But when you look at the state of professing Christians, and see how some are blinded by ignorance ; others enslaved by superstition ; so few, even in the most favoured parts of God's vineyard, living to Him ; so many fulfilling the desires of the flesh and mind :—do you not feel it sometimes very hard to believe that all these were, in Baptism, brought into a state of salvation, and made partakers of God's Spirit ?

C. I should feel it hard had not God's Word fully prepared me to look for such a state of things ; but so much is written in my Bible to lead me to expect it, that I have no difficulty whatever. That the vast mass of professing Christians should be brought into a state of salvation only to neglect it, and receive God's Spirit only to grieve and quench that Spirit, appears to me the fulfilment of prophecy.

I look into the Old Testament. I find it taken up with the history of a people whom God brought so near to Himself as to call them His children, His bride, His peculiar people, and yet at no period did any but a very small remnant cleave to Him. They set up their idol temples close to the house where He was visibly present, by the Shechinah above the Mercy Seat. Yet when He exhorts them to put away their abominations and return to Him, He appeals to them on the ground of *their being in covenant with Himself, His children, His bride* (*Isaiah i. ; Jeremiah ii. iii. ; Ezekiel xvi.*). They were brought by a

miracle out of Egypt, fed supernaturally with manna, guided through all their journeyings by the angel of His presence in a pillar of cloud and fire, and yet "their carcases fell in the wilderness because of unbelief." From first to last God's dealings with them, and their returns of gratitude, may be summed up in the words, "What could have been done more to my vineyard that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?"

Thus was it with the Church of the Old Covenant. I confess to you that, had I not the New Testament, I should never have supposed that such a state of things could have occurred under the better covenant, when the Son of God had taken upon Himself our nature, and suffered death to atone for sin, and taken our nature up to heaven, and sent down the Third Person of the Trinity to dwell in men and baptize them into His body, in order that His Church should be brought into such close union with Him as to be one with Him, bone of His bone, flesh of His flesh. I should certainly have expected that every member of such a Church, so glorified with grace and privilege, would be perfectly holy. I should never have thought human nature capable of receiving *such* grace in vain; counting *such* precious blood with which they had been sanctified, unholy; and resisting, quenching, doing despite to, *such* a Spirit. But when I turn to the New Testament, I find in the first place that, even before His Church was set up, our Lord prophesied concerning it, that it would be a mixed Church. He compared it to a

vine having both fruitful and unfruitful, and even withered, branches ; a field sown with wheat and tares, both to grow together till the harvest ; a net inclosing good and bad fish, waiting their final separation at His coming.

I look further, and I find this His prophecy fulfilled even in the time of the Apostles. I find these Apostles, in the best and purest age of the Church, warning their converts by the very example of the children of Israel resisting God, disobeying His calls, and miserably perishing (1 *Corinth.* x. 1—14 ; *Hebrews* iii. 7—19 ; iv. 1, 2, 11 ; *Jude* 5). These same converts are all addressed as *buried and risen with Christ in Baptism* (*Rom.* vi. 4 ; *Coloss.* ii. 12) ; *clothed with Christ therein* (*Gal.* iii. 27) ; *washed with the washing of Regeneration in Baptism* (*Ephes.* v. 26 ; *Titus* iii. 5.) ; *made members of Christ by the Spirit* (1 *Corinth.* xii. 13, 27, also vi. 15, 19 ; *Rom.* xii. 4, 5 ; *Ephes.* v. 29—33 ; *Coloss.* i. 24, 27, 28) ; *made partakers of the same Spirit* (1 *Corinth.* vi. 19 ; 1 *Thess.* iv. 7, 8). And yet, with all this, there is scarcely an Epistle which does not sorrowfully imply, that some among those to whom it was written might be *falling from grace* (*Gal.* iii. 1 ; v. 4) ; *quenching the Spirit* (1 *Thess.* v. 19) ; *receiving grace in vain* (2 *Corinth.* vi. 1) ; *glorying in their shame* (*Phil.* iii. 19) ; *committing deadly sin* (*Ephes.* v. 1—15 ; *Coloss.* iii. 5, 6) ; *selling their birthright* (*Heb.* xii. 14—17) ; *deceiving their own souls by "hearing without doing"* (*James* i. 22) ; *falling from their own steadfastness* (2 *Peter* iii. 17).

If then Churches gathered out and ruled over by

Apostles, kept pure from within, as far as could be, by wholesome discipline from without, by fiery trials and persecutions, had each an increasing number of unsound members ; are we not led to expect that such will be the case, to a far greater extent, when ordinary ministers preach, and discipline is relaxed, and the world favours the Church, and it is even discreditable not to make some profession of religion ?

Does the alteration in the circumstances of the Church allow us to change the Apostle's doctrine of Baptism, and to cast aside the Apostle's motive to holiness ; a motive grounded on the fact of all having received grace in Baptism ? We think not ; for the mixed state of the Church, the only reason that is alleged as an excuse for so doing, applies equally to the times of the Apostles as to our own. If it is wrong now to beseech *all* the baptized not to receive God's grace in vain, nor to defile the members of Christ, because the carnal and careless are the large majority, was it not equally wrong when they were (as we hope) the minority ?

D. You have said enough to show me that the proportion between the godly and ungodly in the Church does not affect the question. The difficulty is, that any human being can be *at one time* so in the favour of God as to be called His son, and at another time cast away for ever for disobedience.

C. Just so ; that is the difficulty : but then it is one which the Word of God itself has met, and answered. I need only remind you of the "angels that kept not their first estate ;" *they* must have been once high in God's

favour, and yet they are now "reserved in chains under darkness unto the judgment of the great day." *And the Apostle Jude puts Christians in remembrance of their doom.* Remember our first parents too, what a state of favour they fell from ; and the Israelites in all stages of their history ; and the primitive Christians, who were adorned with such glorious titles, and yet bidden to take heed after the example of the Israelites. Think of that remarkable passage in the Psalms, alluded to by our Lord Himself, "I have said ye *are* gods : and *all of you* are *children of the Most High* ; but ye shall die like men, and *fall like one of the princes*" (*Ps. lxxxii. 6, 7*). Think, too, of *Hebrews* xii. 22—24 : "Ye are come unto Mount *Sion*, and unto the city of the living God, the heavenly *Jerusalem*, and to an innumerable company of angels, to *the general assembly and Church of the first-born*, which *are written in heaven*, and to God the Judge of all, and *to the spirits of just men made perfect*, and to Jesus *the Mediator of the New Covenant*, and to the blood of *sprinkling*, which speaketh better things than that of *Abel*." Surely you would say that they, who had come to such and so great things, must be already in the regions of the blessed, already safe in the glorious abode into which sin cannot enter : but how does the Apostle go on ? "*See that ye refuse not Him that speaketh.* For if they escaped *not* who refused Him that spake on earth, much more *shall not we escape*, if we turn away from Him that *speaketh from heaven.*" Could words be found in the whole compass of human language to express more strongly, that men may be in the highest state of

grace, and yet have good reason to take heed lest they fall away?*

D. Is it not often said that the doctrine of Baptismal Regeneration has a direct tendency to keep the soul in a state of spiritual death; to make it self-satisfied whilst living in conformity with the world; and fatally to deceive the mass of professing Christians, manifestly not living to God, by allowing them to think that they can enjoy heaven without a complete change of heart and life?

C. I trust I have already said enough to show you the falsehood of ascribing such effects to the teaching of this truth. How does St. Paul use the doctrine of Baptism? In the passage I have so frequently alluded to (*Romans vi.*), so far from considering that it has a tendency to keep the soul in a state of spiritual death, he urges on the Romans the grace of union with Christ, received at their Baptism, as the strongest obligation on each one of them to "walk in newness of life;"—to "reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Similarly, in *Colossians* (ii. iii.), he appeals to those who were buried and risen with Christ in Baptism to "seek those things which are above, where Christ sitteth on the right hand of God," and to "set their affections on things above, not on things on the earth." As I showed before at large, he bids the Corinthians "take heed," by a similar reference to their Baptismal deliver-

* The reader will find the whole question of Election and Final Perseverance, and its bearing on Baptismal grace, examined in the "Second Adam and New Birth," chapters xv. xviii. and Appendix C. Third Edition. Bell and Daldy.

ance. Every call to holiness of life, every warning against sin, is addressed equally to every convert, and is grounded on the fact of each one being a partaker of grace received in Baptism, as well as couched in such language, that, if he were not a partaker of such Baptismal grace, the call or warning could not be addressed to him.

If those who preach the Church's doctrine were in the habit of asserting, or implying in their teaching, as some do, in the teeth of all Scripture, that a man *once* in grace is *always* in grace, there might be some ground for the charge you mention ;—but if they state that Baptism brings a man into a state of salvation, which state has to be “worked out with fear and trembling ;” if they tell him that, though grafted into Christ in Baptism, he must *abide in Him*, or be in danger of being cast forth by the Almighty Husbandman as a withered branch ; if they address the baptized as St. Paul did, “We then, as “workers together with Him, beseech you also that ye “receive not the grace of God in vain ;” if they tell them, as they are bound to do, that they must “hold fast their profession,” or they will be in danger of far sorer punishment, as those “who have counted the blood of “the covenant, wherewith they were sanctified, an “unholy thing, and have done despite unto the Spirit “of grace,”—if, I say, they do this, I cannot see but that they are free “from the blood of all men ;” and not only so, I must go further, and say, that if the mode of speaking used in the Apostolical Epistles is to be any rule for ministers in this age of the Church, none but those who habitually address *all their baptized hearers as*

answerable for grace given, can be free from their blood. Judge for yourself, which doctrine is most likely to be perverted to the soul's destruction? Which chimes in most readily with the wish to indulge here to the full the desires of the flesh and mind, and yet at last attain to heaven; the Church doctrine which says to the sinner—
 'You *have already* been brought into a state of salvation
 ' which you must work out with fear and trembling, or
 ' you will assuredly fall from it, and your last state will
 ' be worse than the first. You *have been* delivered from
 ' the power of darkness, and translated into the kingdom
 ' of God's dear Son. Remember that Lot's wife, having
 ' been saved from the destruction of Sodom, yet perished
 ' miserably. You *have been saved*; remember that God,
 ' having saved the people out of the land of Egypt, afterwards destroyed them that believed not. You *are*
 ' *already* a partaker in some mysterious way of the Spirit;
 ' grieve Him not, or at last you may quench Him, and
 ' never have forgiveness. You *are already* a partaker of
 ' grace; it is that very fact which puts you under so binding
 ' an obligation to live holily?' Is such teaching as this, I ask, more likely to be perverted to the destruction of the soul than that teaching which virtually says to the sinner—'When the grace of Christ is given to you, it will
 ' be given as an irresistible influence; if you have not
 ' felt that influence, you never have been partaker of His
 ' grace. You have only been baptized with water: seek a
 ' baptism of the Spirit, and all will be right. When you
 ' receive this latter Baptism, you will be justified, all
 ' your sins forgiven, and you will then, and not till then,

‘begin to live to God; for the new affection then implanted in you will infallibly subdue your whole inner man!’ What is to prevent those who hear this from going a step beyond what the teacher intends in the very direction he is leading them, and saying, ‘We will wait God’s time for our conversion, and now live as we like!’ Is it not tempting them to say what Israel said of old, “What portion have we in David? Neither have we inheritance in the son of Jesse?” ‘What part or lot have we in Christ? What interest have we in His kingdom? Let us live to this world till God takes our salvation into His own hands, and by working in us the change of which you speak, give us a hope that we may have a title to a mansion in a better.’

I cannot see how Antinomianism in the professing Church can be opposed, except by the weapon with which the Apostle opposed it,—that is, holding men responsible for grace already bestowed, at some definite past time; and *that time* the Word of God indicates to be the time of their Baptism.

D. But surely, by all this you necessarily depreciate the importance of any after-change in the sinner who, whatever may have been the grace once bestowed on him, is now living without God.

C. No. The Church tells the baptized sinner living without God, that unless he repent, his condemnation will be infinitely worse, as the condemnation of one “*who has received the grace of God in vain.*” She would, it is true, have men so live up, from their earliest years, to grace given, as not to need the decided change implied in

Conversion. She knows that it is within the power of God to effect this, and she knows that, in one sense, it must be contrary to His will if it be otherwise, for He both hates iniquity, and His will is that *no* little one should perish,—that is, should fall into the ways of sin and death. She knows that in a bygone dispensation of far less grace and privilege, God has brought this to pass in the case of such children as Samuel and John the Baptist; and she believes that if men had faith to look for, and tenderly cherish, Baptismal grace in young children, such instances would be far more frequent. But when men *have fallen* from grace given, and *have left* their Father's house, and are *feeding* on the husks among swine, none can exhort them more urgently, or more lovingly, to *return* to their home. But she dares not make her teaching imply that it is needful that each member of Christ's Church should forsake God, and become alienated from Him, so that at some future period he may be more deeply convinced of sin, and close in more heartily with the offers of mercy. She knows who has said, "Shall we continue in sin that grace may abound? God forbid;" and by her system she makes the application of this 'God forbid' as wide as possible.

She believes that children from their very birth are fit subjects for God's kingdom. She admits them into that kingdom in hearty faith, that when they are so admitted, God gives them, one by one, grace to live up to their new state of privilege and responsibility; she instructs them as members of Christ, and children of God. Parents, teachers, and ministers are alike enjoined to teach their

precious charge that they have already received grace, and that this grace must be stirred up by exercise, preserved by watchfulness, and increased by prayer. In order to this she plies them from infancy with the same Baptismal motives to holiness, as she finds the Apostles do those under *their* charge. Her commission is not only to extend her borders, but to bring up to the second coming of our Lord successive generations of saints united in their infancy to Christ her Head ; and, as they grow up, showing forth as far as possible a resemblance to Him who “increased in wisdom and stature, and in favour with God and man.”

D. But how miserably different is the actual state of things from this exalted idea !

C. Whose fault is that ? The Church in her system has from the first been most explicit with respect to the importance of Baptismal teaching, as grounded on Baptismal grace and responsibility. If both wicked and good parents have neglected her direction,—the one through carelessness, or dislike of Religion, the other through the influence of mistaken principles,—is she to blame ? Yes, she would say, let the fault be mine ; blame my coldness, my sinful divisions, and the scandals that cause them, all which hinder the working of God’s grace ; blame my want of discipline ; but say not that children fall away into sin, after being brought into God’s kingdom, because they have not had grace given them to live as children of the kingdom.

D. But by this doctrine do not you tie the grace of God to an action, an outward rite, performed by man ;

and so make the salvation of one human being dependent on the act of another?

C. No, we do not; because we believe that Baptism is not man's ordinance, but God's; that the will of him who administers it (provided he does so according to Christ's ordinance) in no way adds to, or detracts from, its efficacy; he being a mere instrument in the hands of an Unseen but Omnipresent Saviour, who Himself favourably receives the infants, one by one, and embraces them in the arms of His mercy. This way of viewing Baptism gives us a sufficient answer to absurd objections to all infants receiving grace in the Sacrament, because of the unworthiness of the minister, or parents, or sponsors. They who hold that the child's regeneration is dependent on any other circumstances than the institution of the Saviour,—baptizing with water in the name of the Father, Son, and Holy Ghost,—by holding this make the blessing dependent on man, on his intention, his faith, his feelings, his sincerity; not on the never-failing promise of Christ, to be with His Church to the end of the world. One impugner of the doctrine of Baptismal Regeneration supposes a case of a worldly clergyman baptizing the child of fashionable parents in a drawing-room, the remainder of the evening being spent in dancing and other frivolities, in which the clergyman and sponsors take part. He triumphantly asks, 'Would God regenerate the child under such circumstances?' Another proposes a case of this sort,—An illegitimate child is brought by its mother and the parish beadle to be baptized for registration purposes; the country vicar, just come home

from following the hounds, puts on his surplice, and baptizes it. 'Can we suppose,' he asks, 'that the child, baptized under such circumstances, is necessarily regenerate!'

We have seen how practically the Apostle Paul treats "the doctrine of Baptism;" how he uses the Baptism of all to whom he writes, as the strongest motive to them to live holy lives. Now, supposing that in any parish there is ascertained to be a number of persons baptized under the unfavourable circumstances mentioned above; and a minister comes among them, who thinks the Apostle's method of teaching holiness the true one, and wishes to apply it to the persons so baptized. Can he do so? Is he to baptize them himself over again, before he can read to them, or apply to them individually the doctrine contained in *Romans* vi., "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" or that doctrine which we have so repeatedly mentioned as pervading the First Epistle to the Corinthians, that they (the Corinthians) should walk warily, and live holily, because they *had been* saved, brought into Christ's body, and made partakers of His Spirit? If he does not rebaptize them, he must teach them on the faith that their former Baptism was, in all respects, as far as the responsibility to live to God was concerned, as valid as any that could be bestowed on them; and how he could do so without supposing that God conferred grace in it, I cannot imagine.

Surely persons who make such objections can never have thought of the meaning of such a passage as *2 Corinth.*

iv. 7 : "We have this treasure in earthen vessels, that
 "the excellency of the power may be of God, and not
 "of us."

D. This view of yours, that Baptism is not the ordinance of man, but of God, seems to meet every difficulty.

C. But do not suppose it is my view. It has been held by every divine of eminence in the Church, and by none more strongly than by one whom *you* consider to have been especially raised up by God to work a great work in His Church, *Martin Luther*. These are his words—"Baptism cannot fail to effect that for which it
 "was appointed, namely, regeneration and spiritual renewal, as St. Paul teaches in the third chapter to Titus.
 "For as we were born into this life from Adam and Eve,
 "so our true man, which was before born in sins to death,
 "must be regenerated to righteousness and eternal life,
 "by the power of the Holy Ghost. To this Regeneration
 "and Renewal, there lacks the application of no other
 "external means than Water, and Words; of the one
 "whereof our eyes take note, our ears of the other. Yet
 "they have such virtue and energy, that the man who
 "was conceived and born in sin, is regenerated in the
 "view of God; and that he who was before condemned to
 "death, is now made truly God's Son. This glory and
 "virtue of Holy Baptism, who can attain and perceive by
 "sense, thought, and human intellect? You should not
 "regard, therefore, the hand or mouth of the minister
 "who baptizes—who pours over the body a little water,
 "which he has taken in the hollow of the hand, and pronounces some few words (a thing, slight and easy in

“ itself, addressing itself only to the eyes and ears ; and
 “ our blinded reason sees no more to be accomplished by
 “ the minister) ; but in all this you must behold and con-
 “ sider the word and work of God, by whose authority
 “ and command Baptism is ministered, who is its founder
 “ and author, yea, who is Himself the Baptist. And
 “ hence has Baptism such virtue and energy (as the Holy
 “ Ghost witnessed by St. Paul) that it is the laver of
 “ Regeneration, and of the renewal of the Holy Ghost ;
 “ by which laver the impure and sentenced nature which
 “ we draw from Adam is altered and amended.”

D. I will now state my last objection. Do you not think that the view you take of Baptismal Regeneration opposes the doctrine of Justification by Faith, so expressly asserted by Scripture, and by the Articles of the Church of England ?

C. I certainly do not. In *Romans* v. 1 St. Paul asserts that “ being justified by Faith, we have peace with God through our Lord Jesus Christ.” In *Romans* vi. he tells us that “ we are buried with Him (Christ) by “ Baptism into death : that like as Christ was raised from “ the dead by the glory of the Father, even so we also “ should walk in newness of life.” In *Galatians* iii. 26 he tells his converts that they “ are all the children of God by Faith in Christ Jesus,” and in the next verse he assigns as a reason for so saying, “ For as many of you as have been baptized into Christ, have put on Christ.” In *Hebrews* vi. he mentions consecutively as first principles, “ Faith toward God,” and “ the doctrine of Baptisms.” It is evident then, that so far from considering the views

he lays down of Faith and Baptism to be inconsistent, he considers both doctrines to be inseparably united. He looks upon both as essential in their places. If *you* do not think this, it is no reason that the doctrines cannot be reconciled ; but it is very strong reason for *you* to see to it that *you* are not mistaken in your estimate of one or both of them. I before read to you some remarks of Martin Luther on Baptism ; listen now, I pray you, to what he says in his Commentary on the verse of the Galatians I before alluded to (*Gal.* iii. 26, 27). No one can question *his* attachment to the doctrine of Justification by Faith ; but he evidently saw no difficulty in holding, along with it, the highest possible view of Baptismal Grace. After explaining at some length the difference between putting on Christ legally and evangelically, and showing that in Baptism we put Him on evangelically, that is, clothe ourselves with His righteousness, he thus concludes, “Hence in Baptism the vesture of the righteousness of the law or our own works is not given ; but
 “ Christ becomes our garment. Now, He is not the law,
 “ nor a lawgiver, nor work, but a Divine and ineffable
 “ Gift which the Father has given us, to be our Justifier,
 “ Life-giver, and Redeemer. Then, to put on Christ
 “ evangelically is not to put on the law and works, but
 “ an invaluable Gift, even the remission of sins, righteousness,
 “ ness, peace, consolation, joy in the Holy Ghost, salvation,
 “ life, and Christ Himself.

“This place is to be carefully observed, as it stands
 “ opposed to the fanatics, who extenuate the majesty of
 “ Baptism, and speak of it wickedly and impiously. Paul,

“ on the contrary, adorns Baptism with magnificent titles,
 “ calling it the washing of Regeneration and renewing of
 “ the Holy Ghost (Titus iii.), and here he says that all
 “ the baptized have put on Christ; as though he said—
 “ ‘You have not received by Baptism a mark by which
 “ you are enrolled in the number of Christians, as many
 “ fanatics in our time think, who have made of Baptism
 “ only a mark, that is, some little empty sign; but as
 “ many of you,’ he says, ‘as have been baptized, have put
 “ on Christ,’ that is, you are taken beyond the law to a
 “ new nativity, which was done in Baptism. You are
 “ therefore no longer under the law, but are clothed with
 “ a new garment, even the righteousness of Christ. Then
 “ Paul teaches that Baptism is not a sign, but the garment
 “ of Christ; yea, that Christ Himself is our garment.
 “ Hence Baptism is a thing very potent and efficacious.
 “ But when we put on Christ, the garment of our right-
 “ eousness and salvation, we then also put on Christ as
 “ the vesture of imitation.” (Luther on *Galatians* iii.
 26, 27.)

Let us now briefly advert to the leading points of what we have been considering.

In the first place we deduced from certain passages of
 Scripture the Apostolic doctrine of Baptism, that it is the
 means whereby the blood of Jesus Christ is applied for the
 remission of sin to those who come to it in repentance
 and faith—that in the same Sacrament they are made
 partakers of the benefits of Christ’s death by being buried
 with Him—that by it they are clothed with Christ, and
 so grafted into His mystical body, and made partakers of

His Spirit, that their members are the members of Christ, and their bodies temples of the Spirit—that by it they are brought into a state of salvation—in a word, that they are regenerated, or born of water and of the Spirit.

We then considered the reasons why we administer this Sacrament to Infants ; we showed that every argument we have for giving them Baptism, is equally an argument for believing that each one of them is at its Baptism made a member of Christ, the child of God, and an inheritor of the kingdom of heaven, brought into a state of salvation, and made a partaker of God's Spirit. We went into this at some length with reference to the analogy of Circumcision, the encouragement given us for the Baptism of Infants by our Lord's graciously allowing them to be brought to Him, and the Baptism of households by the Apostles. We then fully, and I hope fairly, met every objection brought against the doctrine of Regeneration of all Infants in this Sacrament, taken either from Scripture, or from considerations drawn from the present state of professing Christians. We found that some of these objections arose from the misconception or misapplication of certain passages of God's Word, and that the same unerring Word supplied a ready answer to others. On these grounds then, amongst others, we affirm that the Church is fully borne out by Scripture in asserting, that every Infant is regenerated in Baptism, and by asserting this, she enables her ministers to hold their people, as the Apostles did theirs, RESPONSIBLE FOR GRACE ALREADY GIVEN, and so bound, *all of them*, by the strongest obligations, to walk in newness of life.

APPENDIX A.

No spiritual state of the Christian Church can well be imagined more miserable than that of the Jewish Church and nation in the times immediately preceding and during the Captivity.

God, to arouse the Israelites to a sense of their need of repentance, sent to them the prophets Jeremiah and Ezekiel.

Now, two ways may be supposed to have been open to these messengers of heaven, by which to call their countrymen to repentance.

They might have told them that their long-continued neglect of God had so alienated God from them, that, as far at least as the great majority were concerned, God had nothing to do with them, nor they with God—They had no covenant interest in the God of Abraham—They were not *His people*, *His chosen*—In their present state of impenitency the endearing names of “*Jacob*” and “*Israel*” could not be applied to them.

But the door of repentance was yet mercifully open to them, and, if they turned to God with true hearts, and put away their idols, then they would for the first time *begin* to be counted in the number of His people,—be partakers of the privileges, and so come under the obligations of the new covenant.

This is *one* way by which we may suppose that Jeremiah and Ezekiel would call their countrymen to come to God.

It could scarcely be called *returning* to God, for they had never (according to this hypothesis) been in His family, or among the number of His *people*.

The other mode of speaking we might suppose these prophets to have used would be exactly the contrary. It would be to establish a claim upon them on God's part for the interest he had taken in each and all, and the interest He had given to each one in Himself by having received each of them in past times into the bonds and obligations of the covenant He had made with their great forefather.

In this latter case, instead of calling in question the fact of their being the "*Israel*" of God, they (the prophets) would use the fact of their being *Israel* to convince them of the greater sinfulness of their sin in departing from the God of Israel, and also as the reason why they should not merely *come*, but *return* to the God of Israel.

Now the few passages I have quoted indicate clearly enough that the latter mode of address was used in preference to the former, but the frequency and universality of this mode of speaking can be appreciated only by a careful perusal of these prophecies.

The following are some of the leading passages showing that the latter mode of addressing the Israelites was adopted, and not the former :—

- Jer.* II. 2—5. "Go and cry in the ears of Jerusalem, saying, Thus
 "saith the Lord; I remember thee, the kindness of
 "thy youth, the love of thine espousals, when thou
 "wentest after me in the wilderness. . . . Israel was
 "holiness unto the Lord, and the firstfruits of His
 "increase. . . . Hear ye the word, O house of Jacob,
 "and all the families of the house of Israel: What
 "iniquity have your fathers found in me that they are
 "gone far from me?
11. "Hath a nation changed their gods which are yet no
 "gods? But *my people* have changed their glory for
 "that which doth not profit.
13. "*My people* have committed two evils; they have for-
 "saken me the fountain of living waters, and have
 "hewed them out cisterns, broken cisterns, which can
 "hold no water.
- 19, 20. "Know therefore and see that it is an evil thing and

"bitter, that *thou hast forsaken the Lord thy God*, and
 "that my fear is not in thee, saith the Lord of Hosts.
 "*For of old I have broken thy yoke and burst thy bands.*
 "Yet I had planted thee a noble vine, wholly a right
 "seed : how then art thou turned into the degenerate
 "plant of a strange vine unto *me* ? "

Jer. III. 1. "They say, If a man put away his wife, and she go
 "from him, and become another man's, shall he return
 "unto her again ? shall not that land be greatly pol-
 "luted ? but thou hast played the harlot with many
 "lovers ; yet *return again* to me, saith the Lord.

14. "Turn, O backsliding children, saith the Lord ; for I
 "AM MARRIED UNTO YOU.

22. "Return, ye backsliding children, and I will heal your
 "backslidings. Behold, we come unto Thee ; for Thou
 "art the Lord our God."

VIII. 19. "Is not the Lord in Zion ? Is not her King in her ?
 "Why have they provoked me to anger with their
 "graven images, and with strange vanities ? "

IX. 1, 2. "Oh that my head were waters, and mine eyes a foun-
 "tain of tears, that I might weep day and night for
 "the slain of the *daughter of my people* ! Oh that I
 "had in the wilderness a lodging of wayfaring men,
 "that I might leave *my people*, and go from them, for
 "they be all adulterers."

XI. 15. "What hath *my beloved* to do in mine house, seeing
 "she hath wrought lewdness with many, and the holy
 "flesh is passed from thee ? when thou doest evil, then
 "thou rejoicest.

16, 17. "The Lord called thy name, A green olive tree, fair,
 "and of goodly fruit : with the noise of a great tumult
 "He hath kindled fire upon it, and the branches of it
 "are broken. For the Lord of Hosts, that planted
 "thee, hath pronounced evil against thee, for the evil
 "of the house of Israel and of the house of Judah,
 "which they have done against themselves to provoke
 "me to anger in offering incense to Baal."

Jer. XII. 7. "I have forsaken mine house, I have left mine heritage ;
 "I have given the dearly beloved of my soul into the
 "hand of her enemies.

8. "Mine heritage is unto me as a lion in the forest.

10. "Many pastors have destroyed *my* vineyard, they have
 "trodden *my* portion under foot."

XIII. 11. "For as the girdle cleaveth to the loins of a man, so
 "have I caused to cleave unto ME the WHOLE house of
 "Israel and the whole house of Judah, saith the Lord,
 "that they might be unto me for a people, and for
 "a name, and for a praise, and for a glory: but they
 "would not hear."

XIV. 8. "Oh the hope of Israel, the Saviour thereof in time of
 "trouble, why shouldest Thou be as a stranger in the
 "land, and as a wayfaring man that turneth aside to
 "tarry for a night ?

9. "Why shouldest thou be as a man astonished, as a
 "mighty man that cannot save? yet Thou, O Lord,
 "art in the midst of us, and we are called by thy
 "name; leave us not.

21. "Do not abhor us, for thy name's sake, do not dis-
 "grace the throne of thy glory: remember, *break not*
 "*thy covenant with us.*"

XVIII. 13. "Thus saith the Lord, Ask ye now among the
 "heathen, who hath heard such things: the virgin of
 "Israel hath done a very horrible thing."

XXIII. 1, 2. "Woe be unto the pastors that destroy and scatter
 "the *sheep of my pasture*! saith the Lord.
 ". . . Ye have scattered *my flock*, and driven them
 "away."

Exactly the same mode of calling the Israelites to repentance, because of covenant blessing made over to the whole body of them, in past time, is adopted by Ezekiel.

Independently of the number of places in the prophet in which the Israelites are called by God "my people" (xiii. 9, 10; xiv. 8, 11, &c.), the Jewish Church is, in the sixteenth and twenty-third

chapters, upbraided as an adulteress. Now what is it which constitutes the greater guilt of adultery above fornication, but that the person who commits this crime is not her own, *i.e.* has no right or power over her own body, which belongs to her husband, because of the marriage covenant into which she has entered with him ?

In the sixteenth and twenty-third chapters the Jewish Church is upbraided as having departed from God *her* husband, and the instances of God's kindness are recounted in order to set forth the ingratitude of her departure.

Ezek. XVI. 6. " I passed by thee, and saw thee polluted in thine
" own blood. I said unto thee when thou wast in thy
" blood, Live ; yea, I said unto thee when thou wast
" in thy blood, Live.

8. " Now when I passed by thee, and looked upon thee,
" behold, thy time was the time of love ; and I
" spread my skirt over thee, and covered thy naked-
" ness : yea, I swore unto thee, and entered into a
" covenant with thee, saith the Lord God, and thou
" becamest *mine*.

9. " Then washed I thee with water : yea, I thoroughly
" washed away thy blood from thee, and I anointed
" thee with oil.

10. " I clothed thee also with brodered work, &c.

11. " I decked thee also with ornaments, &c.

13. " Thus wast thou decked with gold and silver, and thy
" raiment was of fine linen and silk."

Under these figures must be shadowed forth very great blessings conferred by God,—blessings conferred upon the Israelites as God's *Church*, and what is a Church but a number of individuals united in one body by their having been made joint partakers of certain blessings? As the *then* Church of God they received these blessings, as the Church they fell from them, and by so doing are judged to be guilty of the crime of spiritual adultery.

Ezek. XVI. 30—32. " How weak is *thine* heart, saith the Lord God,
" seeing thou doest all these things, the work of an
" imperious whorish woman ; in that thou buildest
" *thine* eminent place in the head of every way, and

"makest thine high place in every street ; and hast
 "not been as an harlot, in that thou scornest hire ;
 "but as a wife that committeth adultery, that taketh
 "strangers instead of her husband.

Ezek. XVI. 38. "And I will judge thee as women that break
 "wedlock and shed blood are judged."

Here then is a Church, a body of living souls, falling away, and judged as an adulteress, because God had made a covenant with, and conferred unspeakable blessings upon, this body.

The Jewish Church was judged as a spiritual adulteress, because God had espoused, washed, clothed, enriched, beautified this Church, this body ; now, if the divine benefits indicated by this "espousing," "washing," "clothing," and "beautifying," only belonged to a certain small elect remnant of truly godly persons, where was the ungrateful adultery of the mass—the body ?

I do not see how this crime of spiritual adultery of the Church because of the falling away of a large majority of the members of the Church could be brought home to the persons composing this large majority, except on the supposition that the persons composing this large majority were *bond fide* partakers of those covenant blessings, the falling from which constitutes the crime of spiritual adultery.

Circumcision brought each individual Jew, from his earliest youth, into these covenant relations, and so the whole nation, being circumcised, were *debtors to keep God's law*. (*Gal. iii.*)

The doctrine of the regeneration of all infants in Holy Baptism is the only way of bringing all this to bear upon the vast mass in the present Church of Jesus Christ, for "regeneration" is "grafting into a body" which God has espoused, washed, clothed, sanctified, enriched, in a far higher sense than He did His ancient Church.

APPENDIX B.

THE following is the testimony that a careful examination of one Epistle, the First to the Corinthians, yields to this important truth, that all the baptized are responsible for the due use of a gift of God's Spirit, by which they have been grafted into the body of Christ.

The whole tenor of the Epistle would lead us to conclude that there was no Church respecting the moral and spiritual state of which St. Paul stood so much in fear. Both false doctrine and vicious practice were apparently unchecked by the Church, and yet there is no one of his Epistles in which the Apostle speaks more absolutely and unreservedly of the Baptismal privilege of grafting into Christ's body being common to all the baptized.

He begins with addressing them as "the Church of God which is at Corinth," the "sanctified in Christ Jesus," the "called to be Saints." In chap. iii. 16, he says: "Know *ye not* that ye are the temple of God, and that the Spirit of God dwelleth in you?" In chap. vi. 11, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

In verse 15 of the same chapter: "Know ye not that your bodies are the members of Christ?" In verse 19: "What? know ye not that your body is the temple of the Holy Ghost, *which is in you?*"

In chap. xii. 13, 27: "By one Spirit are we *all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

"Now ye are the body of Christ and members in particular."

Let us contrast this with his language to the same persons in other passages. Chap. iii. 3: "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

And in the same chapter, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and yet to persons in so exalted a state of grace he says, in the same breath, "If any man defile the temple of God, him shall God destroy," alluding to the persons who were causing divisions among them, as a glance at verses 4, 5, 6, 7, will show; and yet he proceeds, "For the temple of God is holy, which temple ye are."

Again, chap. v. : "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that a man should have his father's wife : *and ye are puffed up.*"

Again, chap. vi. 8, 9 : "Nay, ye do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?"

The whole of the latter part of chap. vi. is full of expressions implying that the Corinthians were (all of them) members of Christ, and yet some might fall into very gross sin : "Now the body (vi. 13—19) is not for fornication, but for the Lord. . . . Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? &c."

From chaps. viii. and x. we gather that some of these Corinthians were not free from idolatry, or at least from scandalous compliance with the customs of an idolatrous world.

From chap. xi. we gather that they grossly abused the Lord's table, and so ate and drank their own condemnation; and many were accordingly punished.

From chap. xv. we gather that some were so heretical as to deny the resurrection of the body, and so hardened as to say, "Let us eat and drink, for to-morrow we die;" and some knew not God, for the Apostle says, "Awake to righteousness, and sin not; for some have not the knowledge of God."

Now, supposing that St. Paul held upon regeneration what many modern divines do, could he possibly have addressed such

persons in such terms as these? would he not rather have been careful *not* to have used such language to them? would he not rather have addressed them thus?—"By your divisions, and the unreprieved fornication of some among you, and the idolatrous practices of others, and by your profanation of the Lord's Supper, and by your want of charity, and your vainglorious display of spiritual gifts, and by your denial of such fundamental truth as the resurrection, and by your saying, 'Let us eat and drink, for to-morrow we die,'—by all these things you plainly prove that the bodies of many among you are not the temple of the Spirit, the members of many are not the members of Christ: that the Baptism of many among you has been no more than a mere form is evidenced by your present conduct. God has in it conferred no grace upon you, or you would be necessarily living very differently.

"By one Spirit ye have *not* all been baptized into one body. Ye may have been baptized with water, but that has evidently never brought you into the body of Christ, the true Vine, in whom are no fruitless branches. Seek a Baptism of the Spirit, which, if you have, you must necessarily live to God."

If the Apostle had held what many divines do respecting the grace of Baptism, would not such have been his language?

But what a contrast do his actual words (or rather those of the Holy Spirit) present? We find no expressions of even doubt or hesitation respecting grace having been conferred on the Corinthians. "*Know ye not* that ye are the temple of God, and that the Spirit of God dwelleth in you?"—"Know ye not that your members are the members of Christ?"—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."—"For by one Spirit *are we all baptized* into one body."—"Now ye are the body of Christ, and *members in particular.*"

If it be said that the Apostle addressed the Corinthians, as members of Christ, on the *charitable* assumption that they were what they professed to be; I answer that it would be in the highest degree inconsistent with true charity to address any persons as having such privilege when they had it not.

APPENDIX C.

HERMAS.

“ ‘Explain to me a little further, sir,’ I said. ‘What is it that you desire?’ he asked. ‘Why, sir,’ I said, ‘did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits?’ ‘They were obliged,’ he answered, ‘to ascend through water, in order that they might be made alive; for unless they laid aside the deadness of their life (comp. Rom. vi. 1—12; Colos. ii. 11, 12, iii. 9), they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For,’ he continued, ‘before a man bears the name of the Son of God, he is dead; but when he receives the seal, he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them accordingly was this seal preached, and they made use of it that they might enter into the kingdom of God.’”—From “The Pastor of Hermas,” lib. iii. simil. ix. ch. 16; translation by Crombie, in Clark’s Ante-Nicene Christian Library. Apostolic Fathers, p. 420.)

NOTE.—This somewhat obscure passage is invaluable as showing that from the very first the Baptismal doctrine of Rom vi. was realized in the Church, and John iii. 5 interpreted of Baptism.

JUSTIN MARTYR, A.D. 140.

“As many as are persuaded, and believe that what we teach and say is true, and undertake to be able to live accordingly, are

instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God, the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing of water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.' Now that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all . . .

"And for this [rite] we have learned from the Apostles this reason. Since at our birth we were born without our own knowledge or choice by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God, the Father and Lord of the Universe: he who leads to the laver the person that is to be washed calling him by this name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the Prophets foretold all things about Jesus, he who is illuminated is washed."—"First Apology," ch. lxi.; p. 59 in Translation in Clark's Ante-Nicene Library.

IRENÆUS, A.D. 184.

"And when we come to refute them, we shall show in its fitting place, that this class of men have been instigated by Satan to a denial of that Baptism which is Regeneration to God, and thus to a renunciation of the whole faith."—Book I. ch. xxi. § 1.

"And again, giving to the disciples the power of Regeneration into God, He said to them, 'Go and teach all nations, baptizing

'them in the name of the Father, and of the Son, and of the Holy Ghost.'"—Book III. ch. xvii. § 1.

TERTULLIAN.

This early Christian writer has left us a treatise on Baptism, from which it appears that the Sacrament, or rather its grace, was impugned by heretics on the same grounds and by the same *ad captandum* arguments as prevail now. The second section commences with some weighty words, disposing of objections on the ground of the simplicity of the rite.

"In truth there is nothing which so hardens the minds of men as the simplicity of the Divine works as visible in the act, and their greatness promised in the effect; so that in this case also, because a man going down into the water, and being with few words washed therein, with so much simplicity, without pomp, without any novel preparation, and, finally, without expense, riseth again not much, or not a whit, the cleaner, therefore his gaining eternity is thought incredible. I am much mistaken if the rites and mysteries pertaining to idols, on the contrary, build not their credit and authority on their equipments, and their outward show, and their sumptuousness. O wretched unbelief! who deniest to God His own proper qualities, simplicity and power. . . . We ought not to doubt whether God hath made that matter to obey Him in His own sacraments also which He hath disposed through all things and all His works; whether that which ruleth the earthly life, ministers also in the heavenly."—"On Baptism;" Oxford Translation, pp. 256, 258.

"Here, then, these most wicked men provoke questions. Indeed they say, 'Baptism is not necessary for those for whom faith is sufficient; for Abraham also pleased God by a sacrament, wherein was no water, but only faith.' But in all cases the things which come last determine the question, and the things which follow overrule those which go before. Be it that salvation was once through bare faith, before the Passion and Resurrection of the Lord; but when faith grew up to a belief in His Birth, Passion, and Resurrection, an enlargement was added to the sacrament, the sealing of Baptism, the clothing, in a manner, of that faith which before was naked. Nor doth it [faith] now avail without its own condition: for the condition of Baptism was imposed, and the form

prescribed. 'Go,' saith He, 'and teach the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' When with this law is compared that limitation, 'Except a man be born of water and of the Spirit, he shall not enter into the kingdom of heaven,' this hath bound down faith to the necessity of Baptism."—"On Baptism," p. 272.

"No, nor might Baptism itself have been bestowed upon it [the body], unless by regeneration it also were inaugurated to restoration, which also the Apostle impresses: 'Know ye not that all we who have been baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death: that like as Christ was raised from the dead by the glory of the Father (i.e. by the Holy Ghost), even so we also should walk in newness of life.'"—*De Resurrectione Carnis*, ch. xlvii.

ATHANASIUS.

"The Lord willeth the sum of our faith to point to this; for He commanded that we should be baptized into the name of the Father, and of the Son, and of the Holy Ghost: for when we are thus perfected we are also made sons in truth."—*De Decretis Nicenæ Synodi*, § 31; tome i. p. 237 of Benedictine edition.

"He who is baptized puts off the old man, and is made a new man, being born again by the grace of the Spirit."—*Epist. IV. ad Serapion*; tome ii. p. 705.

"For Abraham believed and received circumcision, which was a sign of the regeneration through Baptism: accordingly, when the thing signified came, the sign ceased. For circumcision was the sign, and the washing of the new birth the thing signified.—And this was then for a type of the Baptism through Christ. For then the thing was done but partially, as in a shadow; whereas now, as the Apostle has said, we put off our earthly generation altogether, being regenerated by Baptism, that we may no longer die after our first birth, but after the circumcision which putteth off the flesh, which through Baptism we put off, we may live."—*De Sabbato et Circumcisione*.

CHRYSOSTOM.

It is very difficult to make a selection of passages from this Father; they are not only so numerous, but the most of them so apposite to the controversies of the present day.

The first which I shall select sets before us Baptism and its grace as a matter to be discerned by the spiritual, and not by the carnal eye—one, in fact, of the “things pertaining to the Spirit of God,” which the natural man cannot receive.

“And in another sense, too, a mystery is so called ; because we believe not the very things which we see, but we see some things and believe others. For such is the nature of our mysteries. I, for instance, feel differently upon these subjects from an unbeliever. I hear, *Christ was crucified*, and forthwith I admire His loving-kindness unto men ; the other [the unbeliever] hears, and esteems it weakness. I hear, *He became a servant*, and I wonder at the care which He hath had for us ; the other hears, and counts it dishonour. I hear, *He died*, and am astonished at His might, that being in death He was not holden, but even broke the bands of death ; the other hears, and surmises it to be helplessness. He, hearing of the Resurrection, saith, The thing is a legend ; I, aware of the facts which demonstrate it, fall down and worship the economy of God. He, hearing of a laver, counts it merely as water ; but I behold not simply the thing which is seen, but the purification of the soul which is by the Spirit. He considers only that my body hath been washed ; but I have believed that the soul also hath become both pure and holy, and I count it the Sepulchre—the Resurrection—the Sanctification—the Righteousness—the Redemption—the Adoption—the Inheritance—the Kingdom of God—the plenary Effusion of the Spirit. For not by the sight do I judge of the things that appear, but by the eyes of the mind. I hear of the ‘Body of Christ :’ in one sense I understand the expression, in another sense the unbeliever.”—Homily VII. on 1 Cor. ii. 6—8 ; p. 79, Oxford Translation.

“The first creation, then, that of Adam, was from earth ; the next, that of the woman, from his rib ; the next, that of Abel, from seed : yet we cannot arrive at the comprehension of any one of these, nor prove the circumstances by argument, though they are of a most earthly nature. How then shall we be able to give account of the unseen generation by Baptism, which is far more exalted than these, or to require arguments for that strange and marvellous birth ? since even angels stand by while that Generation takes place ; but they could not tell the manner of that marvellous working : they stand by only, not performing anything, but

beholding what takes place. The Father, the Son, and the Holy Ghost worketh all. Let us then believe the declaration of God : that is more trustworthy than actual seeing. The sight often is in error ; it is impossible that God's word should fail. Let us then believe it : that which called the things that were not into existence, may well be trusted when it speaks of their nature. What then says it ? That what is effected is a GENERATION."—Homily XXV. on John iii. 5 ; p. 211, Oxford Translation.

"So also in Baptism the gift is bestowed by a sensible thing, that is, by water ; but that which is done is perceived by the mind—the birth, I mean, and the renewal. For if thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare ; but because the soul hath been locked up in a body, He delivers thee the things that the mind perceives in things sensible [*i.e.* through the medium of them]."—Homily LXXXII. on Matt. xxvi. 34, 35 ; p. 1090.

On Rom. vi. 3, 4 :—

"What does being *baptized into His death* mean ? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then and Burial is to Christ, that Baptism hath been to us, even if not in the same respects. For He died Himself, and was buried in the flesh ; but we have done both to sin. Wherefore he does not say, 'planted together in His death,' but 'in the likeness of His death.' For both the one and the other is a death, but not of the same subject : since the one is of the Flesh, that of Christ ; the other of sin, which is our own. As then that is real, so is this. But if it be real, then what is of our part, again, must be contributed. And so he proceeds : 'That as Christ was raised 'up from the dead by the glory of the Father, even so we also should 'walk in newness of life.'

"Here he hints, along with the duty of a careful walk, at the subject of the Resurrection. In what way ? Do you believe, he means, that Christ died, and that He was raised again ? Believe then the same of thyself. For this is like to the other, since both Cross and Burial are thine. For if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life. For now the greater is done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away of death."—Homily X. on Romans ; p. 158, Oxford Translation.

And again, on Rom. vi. 5 :—

“ Here then he says there are two mortifyings and two deaths ; and that one is done [for us] by Christ in Baptism, and the other it is our duty to effect by earnestness afterwards. For that our former sins were buried came of His gift. But the remaining dead to sin after Baptism must be the work of our own earnestness, however much we find God here also giving us large help. For this is not the only thing Baptism has the power to do, to obliterate our former transgressions ; for it also secures against subsequent ones. As then in the case of the former thy contribution was faith that they might be obliterated ; so also in those subsequent to this show thou forth the change in thy aims, that thou mayest not defile thyself again.”—Homily X. on Romans, p. 165.

Again, on Rom. viii. 14 :—

“ Lest through a confidence in the gift of the font they should turn negligent of their conversation after it, he would say, that even supposing that you receive Baptism, yet if you are not minded to be *led by the Spirit* afterwards, you lose the dignity bestowed upon you, and the pre-eminence of your adoption. This is why he does not say, ‘ as many as have received the Spirit,’ but ‘ *as many, as are led by the Spirit of God,*’ i.e. as many as live up to this all their life long, ‘ *they are the sons of God.*’ ”—*Ibid.* p. 237.

ST. AUGUSTINE.

“ He (St. Paul, Rom. vi.) proposed to himself the question, whether one is to continue in sin, in order to obtain abundance of grace. But he answered, ‘ Far be it,’ and added, ‘ If we are dead to sin, how shall we live therein ?’ (Rom. vi. 2.) Then, in order to show that we are dead to sin,—‘ What? know ye not,’ says he, ‘ how that we, whosoever have been baptized in Jesus Christ, ‘ have been baptized in His death!’ If, therefore, we are hence shown to be dead to sin, in that we have been baptized in the death of Christ ; assuredly little children also, who are baptized in Christ, die unto sin, because they are baptized in His death: *for without any exception it is said,* ‘ So many of us as have been baptized in Christ Jesus have been baptized into His death.’ And therefore it is said, that it may be shown that we are dead to sin. But to what sin do little children die by being born again, except to that which, by being born, they have derived ? And thus to them also

pertains what follows, wherein he says, 'Therefore we have been 'buried with Him through Baptism unto death, that like as 'Christ, &c.'"—*Enchiridion* (A.D. 420); p. 117, in Oxford Library of Fathers. St. Augustine, Short Treatises.

"This is that very thing which is solemnized amongst us, the great sacrament of Baptism, that whosoever pertain to that grace may die unto sin, as He is said to have died unto sin, who died unto the flesh, that is, the likeness of sin, and may live, by being born again from the laver (as He also by rising again from the grave), of whatever age their bodies be. For from the little child but lately born, to the decrepit old man, as no one is to be prohibited from Baptism, so there is no one who in Baptism dies not unto sin: but little children only to original sin; elder persons, however, die unto all those sins also whatsoever by ill living they had added to that which they derived by birth."—*Ibid.* p. 113, Oxford Translation.

"And so an infant, although he be not made one of the faithful by that [actual] faith which has its existence in the will of believers, yet he is made one of the faithful by the sacrament of that faith. But when a man begins to have a knowledge of things, he is not to repeat the sacrament, but to get an understanding of it, and by the assent of his will bring himself into agreement with its true meaning. And as long as he is incapable of this, the sacrament will avail for his protection against all hostile powers; yea, so far will it avail, that if he depart this life before he come to the exercise of reason, through the sacrament itself (the charity of the Church recommending him), he will by this help from Christ be made free from that condemnation which by one man entered into the world."—*Epist. ad Bonifacium*, xcvi. (circa A.D. 408), vol. ii. p. 347. Translated in Gibson's "Testimonies," p. 264.

"It is not written, 'Except a man be born again of the will of his parents, or of the faith of those who present him at the font, or of the faith of those who administer the Baptism,' but, 'Except a man be born again of water and of the Spirit:' the water then outwardly displaying the sacrament of grace, and the Spirit inwardly working the benefit of the grace, loosening the bond of guilt, restoring to man's nature the righteousness it had lost—regenerate in one Christ the person generated in one Adam. And when once the child has received the grace of Christ, he does not lose it, unless

by his own ungodliness, if in advancing years he turn out so bad. For then he will begin to have sins of his own, which are not to be taken away by regeneration, but remedied by another mode of cure."—*Epist. ad Bonifacium*, xcvi. 2.

"On account of the questions which have been started, or which may yet be started, about this subject, we ought particularly to bear in mind that what takes place in Baptism is not an instantaneous change of the person's whole nature, but simply a full and perfect remission of all his sins; and then, in the case of those who go on well after Baptism, the first-fruits of the Spirit then received change, by a continual alteration from day to day, the original fleshly nature into their own nature, until the renewal of the whole man is so complete, that even the animal frailty of the body attains unto a spiritual vigour and incorruption."—*De Peccatorum Meritis et Remissione*; Gibson, p. 262.

"Whoever therefore takes away from Baptism what through Baptism alone we receive, corrupts the faith: and whoever attributes to Baptism what in truth we are to receive through it, but not till hereafter, cuts off our hope. For if any one were to demand of me whether we are saved by Baptism, I could not say no, for the Apostle declares, 'He saved us by the washing of regeneration and renewing of the Holy Ghost.' And yet if he were to demand of me whether by the same working He had saved us already, and in every respect (*omni prorsus modo*), I should answer, Not so; for the same Apostle says, 'We are saved by hope: but hope which is seen, &c.' The salvation of man, therefore, is wrought in Baptism, because therein is remitted both the sin he contracted from his parents, and whatever sins of his own he had committed before his Baptism; but a salvation so complete will take place hereafter, that he will lose altogether the possibility of sinning."—*Contra duas Epistolas Pelagianorum*, iii. 5, tome x.; Gibson, p. 272.

"If you understand this aright, you would with simplicity and truth acknowledge the grace of Christ towards infants, and not be driven to say things so exceedingly impious and absurd, either that infants ought not to be baptized, or that so great a sacrament is in their case so utter a mockery; that they are baptized into a Saviour, and not saved; redeemed by a Deliverer, but not delivered; washed in the laver of regeneration, but not cleansed."—"Against Julian" (A.D. 421), iii. 11; ed. Benedict. tome xiii. p. 690.

"We affirm, therefore, that the Holy Spirit dwells in baptized infants, though they know it not; for after the same manner they know Him not, though He be in them, as they know not their own soul, the reasoning faculty of which, though they cannot yet make use of it, is in them as a spark, dormant for the present, which will kindle as they grow in years."—"Epistle to Dardanus" (lvii.), quoted in Wall, vol. i. p. 278.

"Nothing more execrable or detestable can be said or thought, than that when the form of Baptism is imparted to infants, it is unreal or fallacious, in that remission of sins is spoken of and appears to be given, and yet is not at all effected."—*De Peccatorum Meritis et Remissione*, lib. i. chap. 34, § 62; vol. xiii. p. 43.

LUTHER.

I have given, at the conclusion of the foregoing tract (pages 85—87), two very striking extracts from Luther's works, both valuable in themselves, quite independently of their proving how absurd is the supposition, that there is any necessary antagonism between the holding of Regeneration in Baptism and Justification by faith. I now give three or four similar passages:—

"Thus far we have spoken concerning the substance and definition of Baptism: we shall now add why it was instituted by Christ, and what is its use, what it confers, and what it ought to effect in us—viz. that God has ordained that the Word and Baptism should be administered for this purpose, that man might be saved, that is, freed from sin and death, that he 'might be made a partaker of eternal life, and of the kingdom of heaven.' Here you have the reason of its being called Baptism, the purpose for which it was instituted, and its end or final cause—viz. that it might be to the soul what Paul calls the 'Laver of Regeneration,' by which (*per quod*), from this carnal and sinful birth, we are born to a new and spiritual life, wherein we are rendered just before God, and heirs of the kingdom of heaven."—*Homiliæ de Baptismo*, vol. vii. p. 353.

"Some persons preach and magnify Baptism, but yet err, in that they rest it, not on God's command and institution, but on some human work—on our faith and dignity—as if it were not enough that God should have appointed and commanded it, but it must be

confirmed by us, and as though Baptism had no existence or no efficacy without the accession of our faith. To this I make objection and say, Whatever be my faith, firm or weak, present or absent, this neither adds anything to Baptism, nor takes anything away."—*Homiliae de Baptismo*, vol. vii. p. 351, quoted in Wilberforce's "Doctrine of Holy Baptism," p. 74.

Again, with reference to infants :—

"This view is manifest, that the Holy Spirit wills, by means of Baptism, to exert His influence with efficacy on the mind. So St. Peter also says, 'And ye shall receive the gift of the Holy Ghost.' And this, too, is the cause why we bring infants also to Baptism, following the example of the Apostles and the Primitive Church. For because it is certain that the Holy Spirit wills to be efficacious through the water of Baptism, we determine that the action of the Holy Spirit is, in the same point of view, unimpeded by the want of consciousness (*ἀνασθησία*) of infants, as we adults do not render the work of the Holy Spirit more perfect by our strength and senses."—From "Commentary on Joel;" Works, vol. iv. p. 672, Jena, 1558.

MELANCHTHON.

"The Baptism of Infants has been defended and honoured in the writings of many among us. And we are for the most part fathers of families; and most assuredly we are anxious respecting the salvation of our children. How often have I myself heard this saying [cited]?—'It is not the will of the Father that one of these little ones should perish.' We hold that in Baptism they are made the children of God, that they receive the Holy Spirit, and remain in grace so long as they do not lose it (*non effundunt eam*) by actual sins in that age which is now called capable of reason."—*Opera*, vol. iv. p. 664, quoted in Archbishop Lawrence's "Doctrine of the Church of England vindicated."

"Infants are born with sin; nor are they made heirs of eternal life without remission of sin. Moreover, God has instituted in His Church the ministry of remitting sins, and of dispensing this remission through sacraments. He wills, therefore, that remission of sins should be granted when we make use of [His] ministry. Wherefore to infants is this benefit to be communicated through Baptism."—*Loci Theologici*; "De Baptismo Infantium."

"But the Anabaptists make an objection. They deny that Baptism is of any service to infants, since they do not understand 'the Word;' and they affirm that ceremonies are vain unless the recipient of them have faith.

"To this I reply, that it is most true that in all adults repentance and faith are required: but with respect to infants it is sufficient to hold that the Holy Spirit is given to them in Baptism, who works in them new stirrings of heart, new inclinations towards God, in accordance with the circumstances of their state and condition (*pro ipsorum modo*). Nor do we make this affirmation rashly; for it is certain that infants are received by God through this ministration, and that there is also always given along with remission of sins the Holy Spirit: and no man is pleasing to God unless he be sanctified by the Holy Ghost, as Christ distinctly says, 'Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God;' and again (1 Corinth. xv.), 'Flesh and blood (i.e. without the Holy Spirit) cannot enter into the kingdom of God.' Since then it is certain that infants are a part of the Church, and are pleasing to God, this too is to be relied on, that God is effectually working in them, so that life eternal is begun in them on this side of the grave. Let us all religiously and diligently lay to heart these truths, in order that we, too, who are more advanced in years, may receive consolation from that compact and covenant, as I have before urged. But, above all, let the young beware lest they waste and lest they lose that wondrous glory which Christ publishes respecting infants in His Church: 'It is not the will of your Father which is in heaven that one of these little ones should perish.'"—*Loci Theologici, ibid.*

CALVIN.

Calvin is not for a moment to be cited as holding the Church's view of Baptism and its grace. But the whole tone, as well as argument, which pervades his chapters on Baptism and Pædobaptism in his "Institutes" (Book IV. chaps. xv. and xvi.; vol. iii. p. 327—386 of Calvin Society's Translation), is well worthy of notice. Baptism, as a pledge and token of God's favour, is brought out with wonderful power. Indeed it is very hard to see how very many statements throughout these chapters can possibly be reconciled with his (Calvin's) general system, in which individual

election holds such a place. If they who differed from the view of the Church had but expressed themselves as he has done, there would have been little dispute about it. Indeed his influence over post-Reformation theology in this country gives us some reason for the otherwise inexplicable fact, that not till nearly one hundred years after the publication of our baptismal services was there much controversy on their meaning, or any objection to their use because of the expressions they contain.

"We ought to consider that at whatever time we are baptized, we are washed and purified once for the whole of life. Wherefore, as often as we fall, we must recall the remembrance of our Baptism, and thus fortify our minds, so as to feel certain and secure of the remission of sins. For though, when once administered, it seems to have passed, it is not abolished by subsequent sins. For the purity of Christ was therein offered to us, always is in force, and is not destroyed by any stain: it wipes and washes away all our defilements. Nor must we hence assume a licence of sinning for the future (there is certainly nothing in it to countenance such audacity); but this doctrine is intended only for those who, when they have sinned, groan under their sins burdened and oppressed."—P. 330.

"Wherefore there can be no doubt that all the godly may, during the whole course of their lives, whenever they are vexed by a consciousness of their sins, recall the remembrance of their Baptism, that they may thereby assure themselves of that sole and perpetual ablution which we have in the blood of Christ."—P. 331.

"Another benefit of Baptism is that it shows us our mortification in Christ and new life in Him. 'Know ye not,' says the Apostle, 'that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death, . . . that we should walk in newness of life.' (Rom. vi. 3, 4.) By these words he not only exhorts us to imitation of Christ, as if he had said that we are admonished by Baptism, in like manner as Christ died, to die to our lusts, and as He rose, to rise again to righteousness; but he *traces the matter much higher, that Christ by Baptism has made us partakers of His death*, ingrafting us into it. And as the twig derives substance and nourishment from the root to which it is attached, so those who receive Baptism with true faith truly feel the efficacy of Christ's Death in the mortification of their flesh, and the efficacy of His

Resurrection in the quickening of the spirit. On this he founds his exhortation, that if we are Christians, we should be dead unto sin and alive unto righteousness. He elsewhere uses the same argument, viz. that 'we are circumcised, and put off the old man, after we are buried in Christ by Baptism' (Col. ii. 12). And in this sense, in the passage which we formerly quoted, he calls it the 'washing of regeneration' (Tit. iii. 5).—P. 331.

"Again, the last advantage which our faith receives from Baptism is, its assuring us, not only that we are ingrafted into the Death and Life of Christ, but so united to Christ Himself as to be partakers of all His blessings. For He consecrated and sanctified Baptism in His own Body, that He might have it in common with us, as the firmest bond of union and fellowship which He deigned to form with us; and hence Paul proves us to be the sons of God from the fact that we put on Christ in Baptism."—P. 332.

With respect to Infant Baptism and its grace, Calvin seems exceedingly explicit. For instance—

"Scripture gives us a still clearer knowledge of the truth. For it is most evident that the covenant which the Lord once made with Abraham is not less applicable to Christians now than it was anciently to the Jewish people; and, therefore, that word has no less reference to Christians than to Jews: unless, indeed, we imagine that Christ by His Advent diminished or curtailed the grace of the Father—an idea not free from execrable blasphemy."—P. 354.

"If the testimony by which the Jews were assured of the salvation of their seed is taken from us, the consequence will be that by the Advent of Christ the grace of God which was formerly given to the Jews is more obscure and less perfectly attested to us. If this cannot be said without extreme insult to Christ, &c."—P. 355.

"The assertion which they (the Anabaptists) disseminate among the common people, that a long series of years elapsed after the Resurrection of Christ, during which Pædobaptism was unknown, is a shameful falsehood, since there is no writer, however ancient, who does not trace its origin to the days of the Apostles."—P. 357.

Again, "when they [children] have grown up, they are thereby strongly urged to an earnest desire of serving God, who has received them as sons by the formal symbol of adoption before, from *nonage*, they were able to recognise Him as their Father. In fine,

we ought greatly to stand in awe of the denunciation, that God will take vengeance on every one who despises to impress the symbol of the covenant on his child (Gen. xvii. 14), such contempt being a rejection, and, as it were, abjuration, of the offered grace."—P. 359.

Again, "they [the Anabaptists] seem to think they produce their strongest reason for denying Baptism to children, when they allege that they are as yet unfit, from nonage, to understand the mystery which is there sealed, viz. spiritual regeneration, which is not applicable to earliest infancy. Hence they infer that children are only to be regarded as sons of Adam until they have attained an age fit for the reception of the Second Birth. But all this is directly opposed to the truth of God. For if they are to be accounted sons of Adam, they are left in death, since in Adam we can do nothing but die. On the contrary, Christ bids them be brought to Him. Why so? *Because He is Life*. Therefore, that He may quicken them, He makes them partners with Himself; whereas these men [the Anabaptists] would drive them away from Christ, and adjudge them to death. . . . In fine, if Christ speaks truly when He declares that He is Life, we must necessarily be ingrafted into Him by whom we are delivered from the bondage of death. But how, they ask, are infants regenerated when not possessing a knowledge of either good or evil? We answer that the work of God, though beyond the reach of our capacity, is not therefore null."—P. 366.

"In fine, the objection is easily disposed of by the fact that children are baptized for future repentance and faith. Though these are not yet formed in them, yet the seed of both lies hid in them by the secret operation of the Spirit."—Pp. 369, 370.

"If by Baptism Christ intends to attest the ablution by which He cleanses His Church, it would seem not equitable to deny this attestation to infants, who are justly deemed part of the Church, seeing they are called 'heirs of the kingdom of heaven.' For Paul comprehends the whole Church when he says that it was cleansed by the washing of water (Eph. v. 26). In like manner, from his expression in another place, that by Baptism we are ingrafted into the body of Christ (1 Cor. xii. 13), we infer that infants, whom He enumerates among His members, are to be baptized, in order that they may not be dis severed from His Body."—P. 372.

THE HOMILIES.

In the Homily of Salvation, which has unquestionably more authority than all the rest, being referred to in the Eleventh Article as setting forth the truth of Justification, there is very distinct recognition of the place of Baptism in the Christian scheme :—

“Insomuch that infants, being baptized, and dying in their infancy, are, by this Sacrifice, washed from their sins, brought to God’s favour, and made His children and inheritors of His kingdom of heaven. And they which, in act or deed, do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation.”

Again, “Therefore we must trust only in God’s mercy, and that Sacrifice which our High Priest and Saviour, Jesus Christ, the Son of God, once offered for us upon the cross, to obtain thereby God’s grace and remission, as well of our original sin in Baptism, as of all actual sin committed by us after our Baptism, if we truly repent, and turn unfeignedly to Him again.”

Again, “Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours : much less is it our office, after that we be once made Christ’s members, to live contrary to the same ; making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and of the flesh ; whereby we do know that we do serve the world and the devil, and not God.”

This latter place is especially to be noted, because it recognises the fact that a man may be made a veritable member of Christ, and afterwards by wilful sin so cast himself out of grace, that he should be a member of the devil. The great test of holding the truth on Baptism aright is the line men take with those who, after Baptism, fall into sin. The strict Calvinist must, on his principles, always attribute this to the withholding of grace on God’s part in the sacrament. But the Homily, following Scripture, as well as

the teaching of the Church, attributes it to the fault of man in sinning against grace, and making himself a member of the devil, after having been once (at least) made a member of Christ.

CRANMER.

"And where you [Bishop Gardiner] say that in Baptism we receive the Spirit of Christ, and in the Sacrament of His Body and Blood we receive His very Flesh and Blood, this your saying is no small derogation to Baptism, wherein we receive, not only the Spirit of Christ, but also Christ Himself, whole Body and Soul, Manhood and Godhead, unto everlasting life, as well as in the Holy Communion. For St. Paul saith, '*Quicumque in Christo baptizati estis, Christum induistis*'—'As many as be baptized in Christ put Christ upon them.' Nevertheless this is done in divers respects; for in Baptism it is done in respect of regeneration, and in the Holy Communion in respect of nourishment and augmentation."—"Answer to a Crafty and Sophistical Cavillation;" Parker Society's edition, p. 25.

"The Catholic Church acknowledgeth no such division between Christ's Holy Flesh and His Spirit, that life is renewed in us by His Holy Spirit, and increased by His Holy Flesh; but the true faith confesseth that both be done by His Holy Spirit and Flesh jointly together, as well the renovation as the increase of our life. Wherefore you diminish here the effect of Baptism, wherein is not given only Christ's Spirit, but whole Christ."—*Ibid.* p. 34.

"For what Christian man would say, as you [Gardiner] do, that Christ is not indeed (which you call 'really') in Baptism? Or that we be not regenerated, both body and soul, as well in Baptism, as in the Sacrament of the Body and Blood of Christ? Or that in Baptism we be not united to Christ's Divinity by His Manhood? Or that Baptism representeth not to us the high state of our glorification, and the perfect redemption of our bodies in the general resurrection? In which things you make difference between Baptism and the Sacrament (as you call it) of the Altar."—*Ibid.* p. 176.

"For this cause Christ ordained Baptism in water, that, as surely as we feel and touch water with our bodies, and be washed with water, so assuredly ought we to believe, when we be baptized, that Christ is verily present with us, and that by Him we be newly born

again spiritually, and washed from our sins, and grafted in the stock of Christ's own Body, and be appareled, clothed, and harnessed by Him in such wise that, as the devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and harnessed with that armour."—"Defence of the True Doctrine and Use of the Lord's Supper;" Jenkyn's edition, pp. 9, 10.

RIDLEY.

"Although for the change of the use, office, and dignity of the bread, the bread indeed sacramentally is changed into the body of Christ, as the water in Baptism is sacramentally changed into the fountain of Regeneration; and yet the material substance thereof remaineth all one."—"Brief Declaration;" Parker Society, p. 12.

"And likewise, when I consider that all that man doth profess in his regeneration, when he is received into the Holy Catholic Church of Christ, and is now to be accounted for one of the lively members of Christ's own Body, &c."—"A Piteous Lamentation," p. 57.

"Even so likewise the cup is called the Blood also which flowed out of Christ's side, because it is the sacrament of that Blood which flowed out of His side, instituted of the Lord Himself for our singular commodity, namely, for our spiritual nourishment; *like as Baptism is ordained in water to our spiritual Regeneration.*"—*Ibid.* p. 238.

"After that manner the water in Baptism hath grace promised, and by that grace the Holy Spirit is given; not that grace is included in water, but that grace cometh by water."—"Disputation at Oxford," p. 240.

LATIMER.

"St. Paul he commandeth us to put on Christ, to leave these gorgeous apparels: he that is decked with Christ is well. And first we be decked with Christ in our Baptism, where we promise to forsake the devil with all his works."—"Remains;" Parker Society, p. 19.

"Again, we must believe that He was God's Son, not by adoption, as we be, for we ALL be adopted, and taken for the children of God."—P. 99.

Of course the only way in which ALL Christians are adopted is by being brought into the family of God by Baptism. When he (Latimer) has occasion to speak of Regeneration in its fuller sense, as an abiding seed or principle, he is careful to assert that it is not being merely baptized, thus: "What is this Regeneration? It is not to be christened in water, as these firebrands expound it, and nothing else;" and then he speaks of Regeneration being "by the Word of God preached and opened." When, however, Latimer has occasion to speak of Baptism as a means of grace, none can declare its virtue more strongly—I may say unguardedly—thus: "Now like as He was born in rags, so the converting of the world is by rags, by things which are most vile in the world. For, to go to the matter: what is so common as water? Every foul ditch is full of it. Yet we wash our remission of our sins by Baptism; for like as He was found in rags, so we must find Him by Baptism. There we begin; we are washed with water: and then the words are added, 'For we are baptized in the name of the Father, the Son, and Holy Ghost,' whereby the Baptism receiveth his strength."—P. 127.

Again, with respect to the after use of Baptism:—

"David, when he should fight against Goliath the Philistine, he saith, 'What is this uncircumcised Philistine, that he should revile the host of the living God?' So they exhorted themselves, and confirmed their faith with this circumcision. So let us ever consider, in what trouble or calamity whatsoever we be, let us remember that we be baptized; that God hath promised to help us, to deliver us from all our sins and wickedness, to be our God. And again, let us consider our promise which we have made unto Him; namely, that we will forsake sin, the devil, and all his crafts and illusions, and cleave unto God only: and so, by the remembrance of this, we shall be more ready and earnest to strive and fight against the devil."—Sermon XXXVII. in vol. lettered "Remains;" Parker Society, p. 133.

JEWEL.

"So when in Baptism our bodies are washed with water, we are taught that our souls are washed in the Blood of Christ. The outward washing or sprinkling doth represent the sprinkling and washing which is wrought within us: the water doth signify the

Blood of Christ. If we were nothing else but soul, He would give us His grace barely and alone, without joining it to any creature, as He doth to His angels; but seeing our spirit is drowned in our body, and our flesh doth make our understanding dull, therefore we receive His grace by sensible things. Chrysostom saith (Hom. VII. in 1 Cor.), 'I am otherwise affected than is he which believeth not. . . . When he heareth of the water of Baptism, he thinketh it is nothing else but water; but I see not the creature only, which mine eyes do see, but also the cleansing of my soul by the Holy Ghost. He thinketh that my body only is washed; I believe that my soul is thereby made pure and holy: and withal I consider Christ's Burial, His Resurrection, our Sanctification, Righteousness, Redemption, Adoption, our Inheritance, the Kingdom of Heaven, and the fulness of the Spirit. For I judge not of the things I see by my bodily eyes, but by the eyes of my mind.'—"Treatise on Sacraments;" Parker Society, p. 1101.

"They [the Sacraments] are not bare signs: it were blasphemy so to say. The grace of God doth always work with His Sacraments; but we are taught not to seek that grace in the sign, but to assure ourselves, by receiving the sign, that it is given us by the thing signified. We are not washed from our sins by the water, we are not fed to eternal life by the bread and wine, but by the precious Blood of our Saviour Christ, that lieth hid in these Sacraments."—P. 1101.

"I will now speak briefly of the Sacraments in general, and leave all idle and vain questions, and only lay open so much as is needful and profitable for you to know. Baptism, therefore, is our Regeneration, or New Birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the Kingdom of Heaven: it is the sacrament of the Remission of sins, and of that washing which we have in the Blood of Christ. We are all born the children of wrath, and have our part in the offence of Adam. . . . Hereof speaketh our Saviour: 'That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.' And for this cause saith He, 'Except a man be born of the Water and the Spirit, he cannot enter into the Kingdom of God.'

"For this cause are infants baptized, because they are born in sin, and cannot become spiritual but by this New Birth of the Water and the Spirit."—P. 1104.

"The water wherein we are baptized doth not cleanse the soul, but 'the Blood of Jesus Christ His Son doth cleanse us from all sin.' Not the water, but the Blood of Christ reconcileth us to God, strengtheneth our conscience, and worketh our redemption. We must seek salvation in Christ alone, and not in any outward thing. Hereof saith St. Cyprian (*Remissio peccatorum, &c.*): 'The remission of sins, whether it be given by Baptism, or by any other sacraments, do properly appertain to the Holy Ghost. The solemnity of the words, and the invocation of God's Holy Name, and the outward signs appointed to the ministry of the priest by the institution of the Apostles, work the visible outward sacrament; but touching the substance thereof, it is the Holy Ghost that worketh it.' St. Ambrose also saith (*Vidisti fontem, vidisti, &c.*): 'Thou hast seen the water, thou hast seen the priest, thou hast seen those things which thou mightest see with the eyes of thy body, and with such sight as man hath; but those things which work and do the deed of salvation, which no eye can see, thou hast not seen.'

"Such a change is made in the Sacrament of Baptism. Through the power of God's working, the water is turned into blood. They that be washed in it receive the remission of sins; their robes are made clean in the Blood of the Lamb. The water itself is nothing; but, by the working of God's Spirit, the death and merits of our Lord and Saviour Jesus Christ are thereby assured unto us."—
P. 1106.

HOOKE.

"Unless as the Spirit is a necessary inward cause, so water were a necessary outward mean to our Regeneration, what construction should we give unto those words wherein we are said to be new-born, and that *ἐξ ὕδατος*, even of water? Why are we taught that with water God doth purify and cleanse His Church (Eph. v. 26)? Wherefore do the Apostles of Christ term Baptism a bath of Regeneration (Tit. iii. 5)? What purpose had they in giving men advice to receive outward Baptism, and in persuading them it did avail to remission of sins (Acts ii. 28)?

"If outward Baptism were a cause in itself possessed of that power, either natural or supernatural, without the present operation,

whereof no such effect could possib'y grow, it must then follow, that seeing effects do never prevent the necessary causes out of which they spring. no man could ever receive grace before Baptism; which being apparently both known and also confessed to be otherwise in many particulars, although in the rest we make not Baptism a cause of grace, yet the grace which is given them with their Baptism doth so far forth depend on the very outward sacrament, that God will have it embraced, not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace, because Baptism is a sign which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ, and so through His most precious merit obtain as well that saving grace of imputation, which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life."—Book V. chap. lx. §§ 1, 2.

"Predestination bringeth not to life, without the grace of external vocation, wherein our Baptism is implied. For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by New Birth; nor according to the manifest ordinary course of divine dispensation newborn, but by that Baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life; a seal, PERHAPS, to the grace of election before received, but to our sanctification here a step that hath not any before it."—Book V. chap. lx. § 3.

"We serve that Lord which is but one, because no other can be joined with Him; we embrace that faith which is but one, because it admitteth no innovation; that Baptism we receive which is but one, because it cannot be received often. For how should we practise iteration of Baptism, and yet teach that we are by Baptism born anew, that by Baptism we are admitted into the heavenly society of saints, that those things be really and effectually done by Baptism which are no more possible to be often done than a man can naturally be often born, or civilly be often adopted into one stock or family."—Book V. chap. lxii. § 4.

"They with whom we contend are no enemies to the Baptism of Infants: it is not their desire that the Church should hazard so

many souls by letting them run on till they come to ripeness of understanding, that so they may be converted, and then baptized, as infidels heretofore have been : they bear not toward God so unthankful minds as not to acknowledge it even amongst the greatest of His endless mercies, that by making us His own possession so soon, many advantages which Satan otherwise might take are prevented, and (which should be esteemed a part of no small happiness) the first thing whereof we have occasion to take notice is, how much hath been done already to our great good, though altogether without our knowledge.”—Book V. chap. lxiv. § 1.

“ At the time, therefore, when He giveth His heavenly grace, He applieth, by the hands of His ministers, that which betokeneth the same ; not only betokeneth, but being also accompanied for ever with such power as doth truly work, is, in that respect, termed God’s instrument—a true efficient cause of grace ; a cause not in itself, but only by connexion of that which is in itself a cause, namely, God’s own strength and power. Sacraments, that is to say, the outward signs in sacraments, work nothing till they be blessed and sanctified of God. But what is God’s heavenly benediction and sanctification, caving only the association of His Spirit ? Shall we say that sacraments are like magical signs, if thus they have their effect ? Is it magic for God to manifest by things sensible what He doth, and to do by His most gracious Spirit really what He manifesteth in His sacraments ? the delivery and administration whereof remaineth in the hands of mortal men, by whom, as by personal instruments, God doth apply signs, and with signs inseparably join His Spirit, and through the power of His Spirit work grace.”—Book VI. chap. vi. § 11.

MEDE.

“ ‘ Not by works of righteousness which we have done, but ‘by His mercy He saved us, by the washing of Regeneration and ‘renewing of the Holy Ghost.’—Tit. iii. 5.

“ These words, as it is easy to conceive upon the first hearing, are spoken of Baptism, of which I intend not, by this choice, to make any full or accurate tractation, but only to acquaint you, as I am wont, with my thoughts concerning two particulars therein, both of them mentioned in the words of the text. One, From what

propriety, analogy, or use of water, the washing therewith was instituted for a sign of new birth, according as it is here called *λουτρὸν παλιγγενεσίας*, the washing of Regeneration? The other, What is the proper countertype or thing which the water figureth in this sacrament?

"I will begin with the last first, because the knowledge thereof must be supposed for the explication and more distinct understanding of the other. In every sacrament, as ye well know, there is the outward symbol or sign (*res terrena*), and the signation figured and represented thereby (*res celestis*). In this of Baptism the sign, or *res terrena*, is washing with water. The question is, What is the signation, the invisible and celestial thing which answers thereunto? In our catechetical explication of this mystery, it was wont to be affirmed of the Blood of Christ, viz. that as water washeth away the filth of the body, so the Blood of Christ cleanseth us from the guilt and pollution of sin. And there is no question but that the Blood of Christ is the fountain of all the grace and good communicated to us, or in any other sacrament or mystery of the Gospel. But that this should be the *antistoichon*, the counterpart or thing figured by the water in Baptism, I believe not, because the Scripture, which must be our guide and direction in this case, makes it another thing, to wit, the Spirit, or Holy Ghost; this to be that whereby the soul is cleansed and renewed within, as the body with water is without. So saith our Saviour to Nicodemus (John iii. 5), 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.' And the Apostle, in the words I have read, parallels the 'washing of Regeneration' and the 'renewing of the Holy Ghost,' where none, I trow, will deny that he speaks of Baptism.

"The same was represented by that vision at our Saviour's Baptism of the Holy Ghost descending upon Him, as He came out of the water, in the similitude of a dove; for I suppose that in that Baptism of His the mystery of all our Baptisms was visibly acted, and that God says to every one truly baptized, as He said to Him, in a proportionable sense, 'Thou art my son, in whom I am well pleased.'"—Discourse XVII.

BISHOP HALL.

"His Baptism gives virtue to ours. His last action, or rather passion, was His baptizing with blood; His first was His baptism with water: both of them wash the world from their sin. Yet this latter did not only wash the souls of men, but washeth that very water by which we are washed: from thence is that made clean and holy, and can both cleanse and hallow us.* And if the very handkerchief which touched his Apostles had power of cure, how much more that water which the sacred Body of Christ touched. . . . There is no less use of Baptism into all, than there is certainty of the need of Baptism. John baptized without, Christ within.

"No sooner is Christ baptized, than He comes forth of the water. The element is of force but during the use; it turns common when that is past. Neither is the water sooner poured on His head, than the heavens are opened, and the Holy Ghost descendeth upon that head which was baptized. The heavens are never shut while either of the sacraments is duly administered and received; neither do the heavens ever thus open without the descent of the Holy Ghost."—"Contemplations," vol. ii. p. 230; Pratt's edition.

"Paraphrase on Hard Texts."—"John iii. 5: 'Except a man be born again by the effectual working of God's Spirit, as by the author of this new birth, and in the ordinary course of God's proceedings in His Church by the water of Baptism, as the sign appointed by God in the sacrament of our regeneration, he cannot enter into the Kingdom of God.'—Works, vol. iv. p. 225.

Ibid.—"1 Cor. xii. 13: 'By one Spirit are we all baptized into one body.' By one and the same Spirit of God, WORKING WITH AND BY THE OUTWARD ELEMENTS, are we baptized into the communion of one and the same Church."

Ibid.—"Eph. v. 26: 'That He might sanctify and cleanse it with the washing of water by the Word.' That He might sanctify and cleanse it by His Holy Spirit, working in us by His Word, and by His Sacrament of Baptism as the means thereof."

* Compare prayer in our Baptismal Service, "Sanctify this water to the mystical washing away of sin."

ARCHBISHOP USHER.

"God hath appointed the Sacrament of the Lord's Supper to strengthen and continue that life which we received in Baptism, as by spiritual nourishment. In Baptism our stock of life is given to us; by the Sacrament of the Holy Eucharist it is confirmed and continued. If a child be born only, and after birth not nourished, there is none but will know what a death such a soul will die. It will quickly perish by famine. So it is here. Unless Christ be pleased to nourish that life which He hath breathed into me by Baptism, and by His ordinance to give me a new supply and addition of grace, I am a dead man, I am gone for ever, upon this ground, that I receive not the never-perishing food that endureth (as Christ, who is Himself that meat, teacheth us) unto everlasting life."—Works, vol. xiii. p. 203; Elrington edition.

"To begin, therefore, with the first part thereof: as the Apostle in the third to the Galatians maketh our being baptized into Christ to be a testimony that we are all one in Christ, so doth he here make our partaking of that one bread to be an evidence that we also are one bread and one body in Him. And to the same purpose, in the twelfth chapter following, he propoundeth both our Baptism and our drinking of the Lord's cup as seals of the spiritual conjunction of us all into one mystical body. 'For as the body is one,' saith he, 'and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body.' Afterwards he added that we are the body of Christ, and members in particular; and in another place also, that 'we, being many, are one body in Christ, and every one members one of another.' Now the use which he teacheth us to make of this wonderful conjunction, whereby we are made members of Christ and members of one another, is twofold: 1st, That there should be no schism in the body; 2d, That the members should have the same care one of another."—Vol. ii. p. 419.

"What is Baptism? The sacrament of our admission into the Church, sealing unto us our new birth, by the communion which we have with Christ Jesus."—"Catechism," vol. ii. p. 193.

The reader should remember that the "Body of Divinity," often attributed to Usher, and from which Mr. Ryle and others have

extracted passages contrary to Church doctrine, is a fraud, and is most expressly disclaimed in a letter which the Archbishop wrote to the editor, a Mr. Downham, to be found in Elrington's edition of his works.

JEREMY TAYLOR.

"The acts of Christ which were previous to the institution of Baptism did prepare our understanding by such impresses as were sufficient to produce such persuasion in us, that Christ intended this ministry [of Baptism] for the actual advantage of infants, as well as of persons of understanding. For Christ commanded that children should be brought unto Him, He took them in His arms, He imposed hands on them, and blessed them, and without question did by such acts of favour consign His love to them, and them to a capacity of an eternal participation of it. And possibly the invitation which Christ made to all to come to Him, all them that are heavy laden, did, in its proportion, concern infants as much as others, if they be guilty of original sin, and if that sin be a burden, and presses them to any spiritual danger or inconvenience. And if they be not, yet Christ, who was (as Tertullian's phrase is) *nullius pœnitentiæ debitor*, guilty of no sin, obliged to no repentance, needing no purification and no pardon, was baptized by John's Baptism, which was the Baptism of repentance. And it is all the reason of the world, that since the grace of Christ is as large as the prevarication of Adam, all they who are made guilty by the first Adam should be cleansed by the Second. But as they are guilty by another man's act, so they should be brought to the font to be purified by others; there being the same proportion of reason that by others' acts they should be relieved, who were in danger of perishing by the act of others."—"Liberty of Propheying," p. 541, vol. v.; Eden's edition.

"If the covenant of faith can belong to infants, then it is certain they can have the benefit of faith before they have the grace; that is, God will do them benefit before they can do Him service; and that is no new thing in religion, that God should love us first. But then, that God is not as much beforehand with Christian as with Jewish infants, is a thing which can never be believed by them who understand that in the Gospel God opened all His treasures of

mercy, and unsealed the fountain itself, whereas before He poured forth only rivulets of mercy and comfort."—*Ibid.* p. 562.

"Adam sinned, and left nakedness to descend upon his posterity, a relative guilt, and a remaining misery. He left enough to kill us, but nothing to make us alive; he was the head of mankind, in order to temporal felicity, but there was another head, intended to be the representative of human nature, to bring us to eternal: but the temporal we lost by Adam, and the eternal we never could receive from him, but from Christ only; from Adam we received our nature, such as it is, but grace and truth comes by Jesus Christ; Adam left us an imperfect nature, that tends to sin and death, but he left us nothing else, and therefore to holiness and life we must enter from another principle. So that besides the natural birth of infants, there must be something added by which they must be reckoned in a new account; they must be born again, they must be reckoned in Christ, they must be adopted to the inheritance, and admitted to the promise, and entitled to the Spirit. Now, that this is done ordinarily in Baptism, is not to be denied, for therefore it is called *λουτρόν παλιγγενεσίας*, 'the font or laver of regeneration;' it is the gate of the Church, it is the solemnity of our admission to the covenant evangelical: and if infants cannot go to heaven by the first or natural birth, then they must go by a second and supernatural; and since there is no other solemnity or sacrament, no way of being born again, that we know of, but by the ways of God's appointing, and He hath appointed Baptism, and all that are born again are born this way—even men of reason, who have or can receive the Spirit, being to enter at the door of Baptism—it follows also, that infants also must enter here, or we cannot say that they are entered at all. And it is highly considerable, that whereas the Anabaptist doth clamorously and loudly call for a precept for children's Baptism; this consideration does his work for him and us. He that shows the way needs not bid you walk in it: and if there be but one door that stands open, and all must enter some way or other, it were a strange perverseness of argument to say, that none shall pass in at that door unless they come alone; and they that are brought, or they that lean on crutches or the shoulders of others, shall be excluded and undone for their infelicity, and shall not receive help, because they have the greatest need of it. But these men use infants worse than the

poor paralytic was treated at the pool of Bethesda; he could not be washed, because he had none to put him in: but these men will not suffer any one to put them in, and until they can go in themselves, they shall never have the benefit of the Spirit's moving upon the waters."—"Liberty of Prophesying," p. 568.

BARROW.

"The benefits which God then signifies, and (upon due terms) engageth to confer upon us, are these:—

"1. The purgation or absolution of us from the guilt of past offences, by a free and full remission of them (the which washing by water, cleansing from all stains, doth most appositely represent), and consequently God's being reconciled to us; His receiving us into a state of grace and favour; His freely justifying us (that is, looking upon us or treating us as just and innocent persons, although before we stood guilty of heinous sins, and thereupon liable to grievous punishments). That these benefits are conferred in Baptism, many places of Scripture plainly show."

He then proceeds to quote Acts xxii. 16: "Arise and be baptized, and wash away thy sins;" also Acts ii. 38 and Eph. v. 26. And on 1 Cor. vi. 11 Barrow remarks: "Where being washed in Christ's name doth (in congruity with what is said in other places) denote Baptism in His name; being sanctified and justified do express the first benefits accompanying that Baptism. . . . It may be demanded how children, by reason of their innocent age, are capable of those benefits; how they can be pardoned who never had offended; how they can be justified who never were capable of being unjust? I briefly answer, that because they come from that race which by sin had forfeited God's favour, and had alienated itself from Him; because, also, they have in them those seeds of pravity, from which afterwards certainly, life continuing (without God's restraining grace), will sprout forth innumerable evil actions; therefore that God, overlooking all the defects of their nature, both relative and absolute, or personal, doth assume them unto His special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent thereon in others.

"2. In Baptism the gift of God's Holy Spirit is conferred,

qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, &c. . . .

"3. With those gifts is connected the benefit of Regeneration, implying our entrance into a new state and course of life; being endowed with new faculties, dispositions, and capacities of soul, &c.

"4. With these benefits is conjoined that of being inserted into God's Church, His family, the number of His chosen people, the mystical body of Christ, whereby we become entitled to the privileges and immunities of that heavenly corporation. 'We,' saith St. Paul, 'have been all baptized in one Spirit into one body, &c.'"—"On Baptism."

WESLEY.

"What are the benefits we receive from Baptism? is the next point to be considered; and the first of these is, the washing away the guilt of original sin by the application of the merits of Christ's death. That we are all born under the guilt of Adam's sin, and that all sin deserves eternal misery, was the unanimous sense of the ancient Church, as it is expressed in the Ninth Article of our own. And the Scripture plainly asserts, that 'we were shapen in iniquity, and in sin did our mother conceive us,' that 'we were all by nature children of wrath, and dead in trespasses and sins,' that 'in Adam all die,' that 'by one man's disobedience all were made sinners,' that 'by one man sin entered into the world, and death by sin, which came upon all men, because all had sinned.'

"This plainly includes infants; for they, too, die: therefore they have sinned: but not by actual sin; therefore by original: else what need have they of the death of Christ? Yea, death reigned from Adam to Moses, even over those who have not sinned actually according to the similitude of Adam's transgression. This, which can relate to infants only, is a clear proof that the whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression. But, 'as by the offence of one, judgment came upon 'all men to condemnation, so, by the righteousness of one, the free 'gift came upon all men to justification of life.' And the virtue of this free gift, the merits of Christ's life and death, are applied to

us in Baptism. He gave himself for the Church, that he might sanctify and cleanse it with the washing of water by the word' (Eph. v. 25, 26), namely, in Baptism, the ordinary instrument of our justification. Agreeably to this, our Church prays in the Baptismal Office, that the person to be baptized may 'be washed and sanctified by the Holy Ghost, and being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benediction of the heavenly washing;' and declares in the Rubric at the end of the Office, 'It is certain, by God's word, that children who are baptized, dying before they commit actual sin, are saved.'

"3. By Baptism we are admitted into the Church, and consequently made members of Christ, its Head. The Jews were admitted into the Church by circumcision: so are Christians by Baptism. For 'as many as are baptized into Christ, have thereby put on Christ' (Gal. iii. 27); that is, are mystically united to Christ, and made one with Him. 'For by one Spirit are we all baptized into one body' (1 Cor. xii. 13); that is, the Church, the 'body of Christ' (Eph. v. 12). From which spiritual vital union with Him proceeds the influence of His grace upon the baptized, as from our union with the Church a share in all its privileges, and in all the promises Christ has made to it.

"4. By Baptism we, who were by nature the children of wrath, are made the children of God. And this regeneration, which our Church in so many places ascribes to Baptism, is more than barely being admitted into the Church, though commonly connected therewith. Being grafted into the body of Christ's Church, we are made the children of God by adoption and grace. This is grounded on the plain words of our Lord: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' By water, then, as a means—the water of Baptism—we are regenerated, or born again; whence it is also called by the Apostle 'the washing of regeneration.' Our Church, therefore, ascribes no greater virtue to Baptism than Christ has done. Nor does she ascribe it to the outward washing, but to the inward grace, which, added thereto, makes it a sacrament. Herein a principle of life is infused, which will not be wholly taken away, unless we quench the Holy Ghost by long-continued wickedness."—"Treatise on Baptism;" Works, vol. x p. 190.

This treatise, be it remembered, was republished by Wesley within a few years of his death. It is very remarkable, too, that in two sermons in which the great preacher of conversion is setting forth the need of men's receiving the new birth, identifying that new birth with the full indwelling of Christ in the soul, Wesley yet takes care to recognise that the seed of it is implanted in Baptism. In Sermon XIX. he addresses the unconverted thus :—

“Lean no more on the staff of that broken reed, that ye WERE born again in Baptism. Who denies that ye were then ‘made children of God, and heirs of the kingdom of heaven’? But, notwithstanding this, ye are now children of the devil. Therefore ye must be born again. And let not Satan put it into your heart to cavil at a word when the *thing* is clear. Ye have heard what are the marks of the children of God. All ye that have them not on your souls, baptized or unbaptized, must needs receive them, or without doubt ye will perish everlastingly. And if ye have been baptized, your only hope is this, that those who were made the children of God in Baptism, but are now children of the devil, may yet again receive power to become the sons of God, *that they may receive again what they have lost*, even the Spirit of adoption, crying in their hearts, ‘Abba Father.’”

Again, in Sermon XLV. :—

“There is nothing under heaven that can excuse a lie; otherwise I should say to an open sinner, ‘If you have been baptized, do not own it! For how highly does this aggravate your guilt! How will it increase your damnation! Were you devoted to God at eight days old, and have you been all these years devoting yourself to the devil? Were you, even before you had the use of reason, consecrated to God the Father, the Son, and the Holy Ghost; and have you, ever since you had the use of it, been flying in the face of God, and consecrating yourself to Satan? Does the abomination of desolation, the love of the world, pride, anger, lust, foolish desire, and a whole train of vile affections, stand where it ought not? Have you set up all these accursed things in that soul which was once a temple of the Holy Ghost, set apart for an habitation of God, through the Spirit, yea, solemnly given up to Him? And do you glory in this, that you once belonged to God? O, be ashamed! Blush! Hide yourself in the earth!’”

No man could have written such a passage as this, who believed the reception of grace in Baptism to be a matter of uncertainty. The heartiness of the whole passage, which is the secret of its holy eloquence, arises from the contrast presented to his mind between the grace conferred in Baptism and the evil lives of the baptized.

THE END.

1

1

